veins to be a sufficient [a]cause alone. The spleen concurrs to this malady (by all their consents), and suppression of hæmrods: *dum non expurgat, altera causa, lien*, saith Montaltus: if it be [b]*too cold and dry, and do not purge the other parts as it ought (Consil. 23)*. Montanus puts the [c]*spleen stopped* for a great cause. [d]Christophorus a Vega reports, of his knowledge, that he hath known melancholy caused from putrified blood in those seed veins and womb: [e]Arculanus, *from that menstruous blood turned into melancholy, and seed too long detained*, (as I have already declared) *by putrefaction or adustion.*

The *mesenterium*, or midriffe, *diaphragma*, is a cause (which the [f]Greeks called φρενιτις), because, by his inflammation, the minde is much troubled with convulsions and dotage. All these, most part, offend by inflammation, corrupting humours and spirits, in this non-natural melancholy; for from these are ingendred fuliginous and black spirits. And, for that reason, [g]Montaltus *(cap. 10. de caussis melan.)* will have *the efficient cause of melancholy to be hot and dry, not a cold and dry distemperature, as some hold, from the heat of the brain, roasting the blood, immoderate heat of the liver and bouels, and inflammation of the pylorus: and so much the rather, because that* (as Galen holds) *all spices inflame the blood, solitariness, waking, agues, study, meditation, all which heat; and therefore he concludes that this distemperature causing adventitious melancholy, is not cold and dry, but hot and dry.* But of this I have sufficiently treated in the matter of melancholy, and hold that this may be true in non-natural melancholy which produceth madness, but not in that natural, which is more cold, and, being immoderate, produceth a gentle dotage; [h]which opinion Geraldus de Solo maintains in his comment upon Rhasis.

SUBSECT. III.

Causes of Head-Melancholy.

AFTER a tedious discourse of the general causes of melancholy, I am now returned at last to treat in briefe of the three particular species, and such causes as properly appertain

[a] Per se sanguinem adurentes. [b] Lien frigidus et siccus, c. 13. [c] Splen obstructus. [d] De arte med. lib. 3. cap. 24. [e] A sanguinis putredine in vasis seminariis et utero, et quandoque a spermate diu retento, vel sanguine menstruo in melancholiam verso per putrefactionem, vel adustionem. [f] Magirus. [g] Ergo efficiens caussa melancholiæ est calida et sicca intemperies, non frigida et sicca, quod multi opinati sunt; oritur enim a calore cerebri assante sanguinem, &c. tum quod aromata sanguinem incendunt, solitudo, vigiliæ, febris præcedens, meditatio, studium; & hæc omnia calefaciunt: ergo ratum sit. [h] lib. 1. cap. 13. de Melanch.

unto them. Although these causes promiscuously concurr to each and every particular kinde, and commonly produce their effects in that part which is most weak, ill disposed, and least able to resist, and so cause all three species, yet many of them are proper to some one kinde, and seldome found in the rest: as, for example, head-melancholy is commonly caused by a cold or hot distemperature of the brain, according to Laurentius, *(cap. 5. de melan.)* but, as [a]Hercules de Saxoniâ contends, from that agitation or distemperature of the animal spirits alone. Sallust. Salvianus, before mentioned, *(lib. 2. cap. 3. de re med.)* will have it proceed from cold: but that I take of natural melancholy, such as are fools, and dote; for (as Galen writes *lib. 4. de puls.* 8. and Avicenna) [b]*a cold and moist brain is an unseparable companion of folly.* But this adventitious melancholy, which is here meant, is caused of an hot and dry distemperature, as [c]Damascen the Arabian *(lib. 3. cap. 22)* thinks, and most writers. Altomarus and Piso call it [d]*an innate burning untemperateness, turning blood and choler into melancholy.* Both these opinions may stand good, as Bruel maintains, and Capivaccius, *si cerebrum sit calidius;* [e]*if the brain be hot, the animal spirits will be hot, and thence comes madness: if cold, folly.* David Crusius *(Theat. morb. Hermet. lib. 2. cap. 6. de atrâ bile)* grants melancholy to be a disease of an inflamed brain, and cold notwithstanding of itself: *calida per accidens, frigida per se*, hot by accident only. I am of Capivaccius minde, for my part. Now this humour, according to Salvianus, is sometimes in the substance of the brain, sometimes contained in the membranes and tunicles that cover the brain, sometimes in the passages of the ventricles of the brain, or veins of those ventricles. It follows many times [f]*phrensie, long diseases, agues, long abode in hot places, or under the sun, a blow on the head,* as Rhasis informeth us: Piso adds solitariness, waking, inflammations of the head, proceeding most part [g]from much use of spices, hot wines, hot meats (all of which Montanus reckons up, *consil.* 22. for a melancholy Jew; and Heurnius repeats, *cap. 12 de Maniâ)* hot baths, garlick, onyons, (saith Guianerius) bad ayr, corrupt, much [h]waking, &c. retention of seed, or abundance, stopping of *hæmorrhagia*, the midriffe misaffected; and (according to

[a] Lib. 3. Tract postum. de melan. [b] A fatuitate inseparabilis cerebri frigiditas. [c] Ab interno calore assatur. [d] Intemperies innata exurens, flavam bilem ac sanguinem in melancholiam convertens. [e] Si cerebrum sit calidius, fiet spiritus animalis calidior, et delirium maniacum; si frigidior, fiet fatuitas. [f] Melancholia capitis accedit post phrenesim aut longam moram sub sole, aut percussionem in capite. cap. 13. lib. 1. [g] Qui bibunt vina potentia, et sæpe sunt sub sole. [h] Cura validæ, fortioris vini et aromatum usus.

Trallianus, *l.* 1. 16) immoderate cares, troubles, griefes, discontents, study, meditation, and, in a word, the abuse of all those six non-natural things. Hercules de Saxoniâ *(cap.* 16. *lib.* 1*)* will have it caused from a [a] cautery, or boyl dryed up, or any issue. Amatus Lusitanus *(cent.* 2. *cura* 67*)* gives instance in a fellow that had a boyl in his arm, and, [b] *after that was healed, ran mad; and, when the wound was open, he was cured again.* Trincavellius *(consil.* 13. *lib.* 1*)* hath an example of a melancholy man so caused by overmuch continuance in the sun, frequent use of venery, and immoderate exercise; and (in his *cons.* 49. *lib.* 3*)* from an [c] headpeece overheated, which caused head-melancholy. Prosper Calenus brings in Cardinal Cæsius for a pattern of such as are melancholy by long study: but examples are infinite.

SUBSECT. IV.

Causes of Hypochondriacal, or windy Melancholy.

IN repeating of these causes, I must *cramben bis coctam appo nere*, say that again which I have formerly said, in applying them to their proper species. Hypochondriacal or flatuous melancholy is that which the Arabians call myrachial, and is, in my judgement, the most grievous and frequent, though Bruel and Laurentius make it least dangerous, and not so hard to be known or cured. His causes are inward or outward:—inward from divers parts or organs, as midriffe, spleen, stomach, liver, pylorus, womb, diaphragma, mesaraïck veins, stopping of issues, &c. Montaltus *(cap.* 15. out of Galen) recites [d] *heat and obstruction of those mesaraïck veins, as an immediate cause, by which meanes the passage of the chylus to the liver is detained, stopped, or corrupted, and turned into rumbling and winde.* Montanus *(consil.* 238*)* hath an evident demonstration, Trincavellius another *(lib.* 1. *cap.* 12*)*, and Plater a third *(observat. lib.* 1*)* for a doctor of the law visited with this infirmity, from the said obstruction and heat of those mesaraïck veins, and bowels; *quoniam inter ventriculum et jecur venæ effervescunt*, the veins are inflamed about the liver and stomach. Sometimes those other parts are together misaffected, and concurr to the production of this malady—a hot liver or cold stomach or cold belly. Look for instances in Hollerius, Victor, Trincavellius, (*consil.* 35. *l.* 3) Hildesheim, (*spicil.*

[a] A cauterio et ulcere exsiccato. [b] Ab ulcere curato incidit in insaniam; aperto vulnere, curatur. [c] A galeâ nimis calefactâ. [d] Exuritur sanguis, et venæ obstruuntur, quibus obstructis prohibetur transitus chyli ad jecur, corrumpitur, et in rugitus et flatus vertitur.

2. *fol.* 132,) Solenander *(consil.* 9. *pro cive Lugdunensi,)* Montanus, *(consil.* 229*)* for the Earl of Monfort in Germany, 1549, and Frisimelica in 233 consultation of the said Montanus. J. Cæsar Claudinus gives instance of a cold stomach and over-hot liver, almost in every consultation, *con.* 89 for a certain count, and *con.* 106 for a Polonian baron: by reason of heat, the blood is inflamed, and gross vapours sent to the heart and brain. Mercurialis subscribes to them, *(cons.* 89*)* [a] *the stomach being misaffected,* which he calls the king of the belly, because, if he be distempered, all the rest suffer with him, as being deprived of their nutriment or fed with bad nourishment; by meanes of which, come crudities, obstructions, winde, rumbling, griping, &c. Hercules de Saxoniâ, besides heat, will have the weakness of the liver and his obstruction a cause, *facultatem debilem jecinoris,* which he calls [b] the mineral of melancholy. Laurentius assigns this reason, because the liver overhot draws the meat undigested out of the stomach, and burneth the humours. Montanus *(cons.* 244*)* proves that sometimes a cold liver may be a cause. Laurentius *(c.* 12*)*, Trincavellius *(lib.* 12. *consil.)* and Gualter Bruel, seems to lay the greatest fault upon the spleen, that doth not his duty in purging the liver as he ought, being too great, or too little, in drawing too much blood sometimes to it, and not expelling it, as P. Cnemiandrus in a [c] consultation of his noted: *tumorem lienis,* he names it, and the fountain of melancholy. Diocles supposed the ground of this kinde of melancholy to proceed from the inflammation of the pylorus, which is the nether mouth of the ventricle. Others assign the mesenterium or midriffe distempered by heat, the womb misaffected, stopping of hæmrods, with many such: all which Laurentius *(cap.* 12*)* reduceth to three, mesentery, liver, and spleen; from whence he denominates hepatick, splenetick, and mesaraïck melancholy. Outward causes are bad dyet, care, griefes, discontents, and, in a word, all those six non-natural things, as Montanus found by his experience *(con.* 244*)*. Solenander *(consil.* 9. for a citizen of Lyons in France) gives his reader to understand, that he knew this mischiefe procured by a medicine of cantharides, which an unskilful physitian ministred to his patient to drink, *ad venerem excitandam.* But most commonly feare, griefe, and some suddain commotion or perturbation of the minde, begin it, in such bodies especially as are ill disposed. Melancthon *(tract.* 14. *cap.* 2. *de animâ)* will have it as common to men, as the mother to women, upon some grievous trouble, dislike, passion, or discontent: for, as

[a] Stomacho læso, robur corporis imminuitur; et reliqua membra alimento orbata, &c. [b] Cap. 12. [c] Hildesheim.

Camerarius records in his life, Melancthon himself was much troubled with it, and therefore could speak out of experience. Montanus *(consil. 22. pro delirante Judæo)* confirms it: [a] grievous symptomes of the minde, brought him to it. Randoletius relates of himself, that, being one day very intent to write out a physitians notes, molested by an occasion, he fell into an hypochondriacal fit, to avoid which he drank the decoction of wormwood, and was freed. [b] Melancthon *(being the disease is so troublesome and frequent) holds it a most necessary and profitable study, for every man to know the accidents of it, and a dangerous thing to be ignorant,* and would therefore have all men, in some sort, to understand the causes, symptomes, and cures of it.

SUBSECT. V.

Causes of Melancholy from the whole Body.

AS before, the cause of this kinde of melancholy is inward or outward:—inward, [c] *when the liver is apt to ingender such a humour, or the spleen weak by nature, and not able to discharge his office.* A melancholy temperature, retention of hæmrods, monethly issues, bleeding at nose, long diseases, agues, and all those six non-natural things, increase it; but especially [d] bad dyet (as Piso thinks), pulse, salt meat, shellfish, cheese, black wine, &c. Mercurialis (out of Averroës and Avicenna) condemns all herbs; Galen *(lib. 3. de loc. affect. cap. 7.)* especially cabbage:—so likewise feare, sorrow, discontents, &c. but of these before. And thus in briefe you have had the general and particular causes of melancholy.

Now go and brag of thy present happiness, whosoever thou art; brag of thy temperature, of thy good parts; insult, triumph, and boast; thou seest in what a brittle state thou art, how soon thou maist be dejected, how many severall wayes, by bad dyet, bad ayr, a small loss, a little sorrow or discontent, an ague, &c. how many suddain accidents may procure thy ruine, what a small tenure of happiness thou hast in this life, how weak and silly a creature thou art. *Humble thy self therefore under the mighty hand of God* (1 Pet. 5. 6), know thy self, acknowledge thy present miserie, and make right use of it. *Qui stat,*

[a] Habuit sæva animi symptomata, quæ impediunt concoctionem, &c. [b] Utilissimus morbus cum sit, utile est hujus visceris accidentia considerare; nec leve periculum hujus causas morbi ignorantibus. [c] Jecur aptum ad generandum talem humorem, splen naturâ imbecillior. Piso, Altomarus, Guianerius. [d] Melancholiam, quæ fit a redundantiâ humoris in toto corpore, victus imprimis generat, qui eum humorem parit.

videat ne cadat. Thou dost now flourish, and hast *bona animi, corporis, et fortunæ*, goods of body, minde, and fortune: *nescis quid serus secum vesper ferat*, thou knowest not what storms and tempests the late evening may bring with it. Be not secure then; *be sober and watch;* [a] *fortunam reverenter habe*, if fortunate and rich; if sick and poor, moderate thy self. I have said.

SECT. III.

MEMB. I. SUBSECT. I.

Symptomes, or signs of Melancholy in the Body.

PARRHASIUS, a painter of Athens, amongst those Olynthian captives Philip of Macedon brought home to sell, [b] bought one very old man; and, when he had him at Athens, put him to extream torture and torment, the better by his example, to express the pains and passions of his Prometheus, whom he was then about to paint. I need not be so barbarous, inhumane, curious, or cruel, for this purpose to torture any poor melancholy man: their symptomes are plain, obvious, and familiar: there needs no such accurate observation or far fetcht object; they delineate themselves; they voluntarily bewray themselves; they are too frequent in all places; I meet them still as I go; they cannot conceal it; their grievances are too well known; I need not seek far to describe them.

Symptomes therefore are either [c] universal or particular, (saith Gordonius, *lib. med. cap.* 19. *part.* 2.) to persons, to species. *Some signs are secret, some manifest, some in the body, some in the minde, and diversly vary, according to the inward or outward causes* (Capivaccius), or from stars (according to Jovianus Pontanus, *de rel. cœlest. lib.* 10. *cap.* 13.) and cœlestial influences, or from the humours diversly mixt (Ficinus, *l.* 1. *cap.* 4. *de sanit. tuendâ*). As they are hot, cold, natural, unnatural, intended, or remitted, so will Aëtius have *melancholica deliria multiformia*, diversity of melancholy signs. Laurentius ascribes them to their several temperatures, delights, natures, inclinations, continuance of time, as they are simple or mixt with other diseases; as the causes are divers, so must the signs be almost infinite, (Altomarus, *cap.* 7. *art. med.*) and as wine produceth divers effects, or that herb Tortocolla (in [d] Lau-

[a] Antonius. [b] Seneca, cont. lib. 10. cont. 5. [c] Quædam universalia, particularia quædam, manifesta quædam in corpore, quædam in cogitatione et animo, quædam a spiritu, quædam ab humoribus, quæ, ut vinum corpus varie disponit, &c. Diversa phantasmata pro varietate causæ externæ, internæ. [d] Lib. 1. de risu. fol. 17. Ad ejus esum alii rudant; alii vomunt, lient, bibunt, saltant, alii rident, tremunt, dormiunt, &c.

rentius), *which makes some laugh, some weep, some sleep, some dance, some sing, some howl, some drink,* &c. so doth this our melancholy humour work severall signs in severall parties.

But to confine them, these general symptomes may be reduced to those of the body or the minde. Those usual signs, appearing in the bodies of such as are melancholy, be these, cold and dry, or they are hot and dry, as the humour is more or less adust. From [a] these first qualities, arise many other secund, as that of [b] colour, black, swarthy, pale, ruddy, &c. some are *impense rubri*, (as Montaltus *cap.* 16. observes out of Galen *l.* 3. *de locis affectis)* very red and high coloured. Hippocrates, in his book [c] *de insaniâ et melan.* reckons up these signs, that they are [d] *leau, withered, hollow-eyed, look old, wrinkled, harsh, much troubled with winde, and a griping in their bellies, or belly-ake, belch often, dry bellies and hard, dejected looks, flaggy beards, singing of the ears, vertigo, light-headed, little or no sleep, and that interrupt, terrible fearful dreames:*

[e] Anna soror, quæ me suspensam insomnia terrent?

The same symptomes are repeated by Melanelius (in his book of melancholy collected out of Galen, Ruffus, Aëtius), by Rhasis, Gordonius, and all the juniors—[f] *continual, sharp, and stinking belchings, as if their meat in their stomach were putrified, or that they had eaten fish, dry bellies, absurd, and interrupt dreames, and many phantastical visions about their eys, vertiginous, apt to tremble, and prone to venery.* [g] Some add palpitation of the heart, cold sweat, as usual symptomes, and a leaping in many parts of the body, *saltum in multis corporis partibus*, a kinde of itching (saith Laurentius) on the superficies of the skin, like a flea-biting sometimes. [h] Montaltus *(c.* 21*)* puts fixed eys, and much twinkling of their eys for a sign; and so doth Avicenna, *oculos habentes palpitantes, trauli, vehementer rubicundi,* &c. *(l.* 3. *Fen.* 1. *Tract.* 4. *c.* 18.*)* They stut most part, which he took out of Hippocrates Aphorismes. [i] Rhasis makes *head-ake and a binding heaviness* for a principall token, *much leaping of winde about the*

[a] T. Bright. cap. 20. [b] Nigrescit hic humor aliquando supercalefactus, aliquando superfrigefactus. Melanel. e Gal. [c] Interprete F. Calvo. [d] Oculi bis excavantur, venti gignuntur circum præcordia, et acidi ructus, sicci fere venters, vertigo, tinnitus aurium, somni pusilli, somnia terribilia et interrupta. [e] Virg. Æn. [f] Assiduæ eæque acidæ ructationes, quæ cibum viruleutum psiculentumque nidorem (etsi nil tale ingestum sit) referant, ob cruditatem. Ventres hisce aridi, somnus plerumque parcus et interruptus, somnia absurdissima, turbulenta, corporis tremor, capitis gravedo, strepitus circa aures, et visiones ante oculos, ad veneream prodigi. [g] Altomarus, Bruel, Piso, Montaltus. [h] Frequentes habent oculorum nictationes; aliqui tamen fixis oculis plerumque sunt. [i] Cent. 5ib. 1. Tract. 9. Signa hujus morbi sunt plurimus saltus, sonitus aurium, capitis gravedo, lingua titubat, oculi excavantur, &c.

skin, as well as stutting or tripping in speech, &c. hollow eys, gross veins and broad lips. To some too, if they be far gone, mimical gestures are too familiar, laughing, grinning, fleering, murmuring, talking to themselves, with strange mouths and faces, inarticulate voyces, exclamations, &c. And, although they be commonly lean, hirsute, unchearful in countenance, withered, and not so pleasant to behold, by reason of those continual feares, griefes, and vexations, dull, heavy, lazy, restless, unapt to go about any business; yet their memories are most part good, they have happy wits, and excellent apprehensions. Their hot and dry brains make them they cannot sleep: *ingentes habent et crebras vigilias* (Aretæus), mighty and often watchings, sometimes waking for a moneth, a year together. [a] Hercules de Saxoniâ faithfully averreth, that he hath heard his mother swear, she slept not for seaven moneths together. Trincavellius *(Tom. 2. cons. 16)* speaks of one that waked fifty dayes; and Sckenkius hath examples of two yeares; and all without offence. In natural actions, their appetite is greater than their concoction: *multa appetunt, pauca digerunt* (as Rhasis hath it); they covet to eat, but cannot digest. And, although they [b] *do eat much, yet they are lean, ill-looking* (saith Aretæus), *withered and hard, much troubled with costiveness,* crudities, oppilations, spitting, belching, &c. Their pulse is rare and slow, except it be of the [c] *carotides*, which is very strong; but that varies according to their intended passions or perturbations, as Struthius hath proved at large *(Spigmaticæ artis l. 4. c. 13.)*. To say truth, in such chronick diseases the pulse is not much to be respected, there being so much superstition in it, as [d] Crato notes, and so many differences in Galen, that he dares say they may not be observed, or understood of any man.

Their urine is most part pale, and low coloured; *urina pauca, aeris, biliosa* (Aretæus), not much in quantity. But this, in my judgement, is all out as uncertain as the other, varying so often according to severall persons, habits, and other occasions not to be respected in chronick diseases. [e] *Their melancholy excrements, in some very much, in others little, as the spleen playes his part;* and thence proceeds winde, palpitation of the heart, short breath, plenty of humidity in the stomach, heaviness of heart and heart-ake, and intolerable stupidity and dulness of spirits; their excrements or stool hard, black to some, and

[a] In Pantheon. cap. de Melancholiâ. [b] Alvus arida nihil dejiciens. Cibi capaces, nihilo minus tamen extenuati sunt. [c] Nic. Piso. Inflatio carotidum, &c. [d] Andreas Dudith Rahamo. ep lib. 8. Cret. epist. Multa in pulsibus superstitio; ausim etiam dicere, tot differentias, quæ describuntur a Galeno, neque intelligi a quoquam nec observari posse. [e] T. Bright. cap. 20.

little. If the heart, brain, liver, spleen, be misaffected, as usually they are, many inconveniences proceed from them, many diseases accompany, as incubus, [a]apoplexie, epilepsie, vertigo, those frequent wakings and terrible dreames, [b]intempestive laughing, weeping, sighing, sobbing, bashfulness, blushing, trembling, sweating, swouning, &c. [c]All their senses are troubled: they think they see, hear, smell, and touch that which they do not, as shall be proved in the following discourse.

SUBSECT. II.

Symptomes or Signs in the Minde.

Feare.] ARCULANUS *(in 9 Rhasis ad Almansor. cap. 16)* will have these symptomes to be infinite, as indeed they are, varying according to the parties; *for scarce is there one of a thousand that dotes alike* ([d]Laurentius *c.* 16). Some few of greater note I will point at; and, amongst the rest, feare and sorrow, which as they are frequent causes, so if they persevere long, according to Hippocrates [e]and Galen's Aphorismes, they are most assured signs, inseparable companions, and characters of melancholy; of present melancholy, and habituated, saith Montaltus *(c. 11)*, and common to them all, as the said Hippocrates, Galen, Avicenna, and all neotericks, hold. But, as hounds many times run away with a false cry, never perceiving themselves to be at a fault, so do they: for Diocles of old, (whom Galen confutes) and, amongst the juniors, [f]Hercules de Saxonia, with Lod. Mercatus, *(cap. 17. l. 1. de melan.)* take just exceptions at this aphorisme of Hippocrates; 'tis not alwayes true, or so generally to be understood: feare and sorrow are no common symptomes to all melancholy: *upon more serious consideration, I finde some* (saith he) *that are not so at all. Some indeed are sad, and not fearful; some fearful and not sad; some neither fearful nor sad; some both.* Four kindes he excepts, fanatical persons, such as were Cassandra, Manto, Nicostrata, Mopsus, Proteus, the Sibylls, whom [g]Aristotle confesseth to have been deeply melancholy. Baptista Porta secunds him *(Physiog. lib. 1. cap. 8)*: they were

[a] Post 40. ætat. annum, saith Jacchinus, in 15. 9 Rhasis. Idem Mercurialis, consil. 86. Trincavellius, Tom. 2. cons. 1. [b] Gordonius. Modo rident, modo flent, silent, &c. [c] Fernelius. consil. 43. et 45. Montanus, consil. 230. Galen. de locis affectis, lib. 3. cap. 6. [d] Aphorism. et lib. de Melan. [e] Lib. 2. cap 6. de locis affect. Timor et mœstitia, si diutius perseverent, &c. [f] Tract. postumo de Melan. edit. Venetiis 1620, per Bolzettam bibliop. Mihi diligentius hanc rem considerantibus, patet quosdam esse, qui non laborant mœrore et timore. [g] Prob. lib. 5.

atrâ bile perciti. Dæmoniacal persons, and such as speak strange languages, are of this rank; some poets; such as laugh alwayes, and think themselves kings, cardinals, &c. sanguine they are, pleasantly disposed most part, and so continue. [a]Baptista Porta confines feare and sorrow to them that are cold; but lovers, Sibylls, enthusiasts, he wholly excludes. So that I think I may truly conclude, they are not alwayes sad and fearful, but usually so, and that [b]*without a cause: timent de non timendis* (Gordonius), *quæque momenti non sunt: although not all alike,* (saith Altomarus) [c]*yet all likely feare,* [d]*some with an extraordinary and a mighty feare* (Aretæus). [e]*Many feare death, and yet, in a contrary humour, make away themselves* (Galen *lib.* 3. *de loc. affect. cap.* 7). Some are afraid that heaven will fall on their heads; some, they are damned, or shall be. [f]*They are troubled with scruples of conscience, distrusting God's mercies, think they shall go certainly to hell, the divel will have them, and make great lamentation* (Jason Pratensis). Feare of divels, death, that they shall be so sick, of some such or such disease, ready to tremble at every object, they shall dye themselves forthwith, or that some of their dear friends or near allies are certainly dead; imminent danger, loss, disgrace still torment others, &c. that they are all glass, and therefore will suffer no man to come near them; that they are all cork, as light as feathers; others as heavy as lead; some are afraid their heads will fall off their shoulders; that they have frogs in their bellies, &c. [g]Montanus *(consil.* 23) speaks of one *that durst not walk alone from home, for feare he should swoun, or dye.* A second [h]*fears every man he meets will rob him, quarrel with him, or kill him.* A third dares not venture to walk alone, for feare he should meet the divel, a theef, be sick; fears all old women as witches; and every black dog or cat he sees, he suspecteth to be a divel; every person comes near him is malificiated; every creature, all intend to hurt him, seek his ruine: another dares not go over a bridge, come near a pool, rock, steep hill, lye in a chamber where cross beames are, for feare he be tempted to hang, drown, or precipitate himself. If he be in a silent auditory, as at a sermon, he is afraid he shall speak aloud, at unawares, some

[a] Physiog. lib. 1. c. 8. Quibus multa frigida bilis atra, stolidi et timidi, at qui calidi, ingeniosi, amarii, divinosi, spiritu instigati, &c. [b] Omnes exercent metus et tristitia, et sine causâ. [c] Omnes timent, licet non omnibus idem timendi modus. Aetius, Tetrab. lib. 2. sect. c. 9. [d] Ingenti pavore trepidant. [e] Multi mortem timent, et tamen sibi ipsis mortem consciscunt: alii cœli ruinam timent. [f] Affligit eos plena scrupulis conscientia} divinæ misericordiæ diffidentes, Orco se destinant, fœdâ lamentatione deplorantes. [g] Non ausus egredi domo, ne delicerent. [h] Multi dæmones timent, latrones, insidias. Avicenna.

thing undecent, unfit to be said. If he be locked in a close room, he is afraid of being stifled for want of ayr, and still carryes bisket, aquavitæ, or some strong waters about him, for feare of *deliquiums*, or being sick; or, if he be in a throng, middle of a church, multitude, where he may not well get out, though he sit at ease, he is so misaffected. He will freely promise, undertake any business beforehand; but, when it comes to be performed, he dare not adventure, but feares an infinite number of dangers, disasters, &c. Some are [a]*afraid to be burned, or that the* [b]*ground will sink under them, or* [c]*swallow them quick, or that the king will call them in question for some fact they never did* (Rhasis, *cont.*) *and that they shall surely be executed.* The terrour of such a death troubles them; and they feare as much, and are equally tormented in minde, [d]*as they that have committed a murder; and are pensive without a cause, as if they were now presently to be put to death.* (Plater. *cap.* 3. *de mentis alienat.*) They are afraid of some loss, danger, that they shall surely lose their lives, goods, and all they have; but why, they know not. Trincavellius *(consil.* 13. *lib.* 1*)* had a patient that would needs make away himself, for feare of being hanged, and could not be perswaded for three yeares together, but that he had killed a man. Plater *(observat. lib.* 1*)* hath two other examples of such as feared to be executed without a cause. If they come in a place where a robbery, theft, or any such offence, hath been done, they presently feare they are suspected, and many times betray themselves without a cause. Lewis the eleventh, the French king, suspected every man a traitour that came about him, durst trust no officer. *Alii formidolosi omnium, alii quorumdam,* (Fracastorius *lib.* 2. *de Intellect.*) [e]*some feare all alike, some certain men,* and cannot endure their companies, are sick in them, or if they be from home. Some suspect [f] treason still; others *are afraid of their* [g]*dearest and nearest friends* (Melanelius, e Galeno, Ruffo, Aëtio), and dare not be alone in the dark, for feare of hobgoblins and divels: he suspects every thing he hears or sees to be a divel, or enchanted, and imagineth a thousand chimæras and visions, which to his thinking he certainly sees, bugbears, talks with black men, ghosts, goblins, &c.

[h] Omnes se terrent auræ, sonus excitat omnis.

[a] Alii comburi, alii de rege. Rhasis. [b] Ne terrâ absorbeantur. Forestus. [c] Ne terra deglutiat. Gordon. [d] Alii timore mortis teneatur, et malâ gratiâ principum; putant se aliquid commisisse, et ad supplicium requiri. [e] Alius domesticos timet, alius omnes. Aëtius. [f] Alii timent insidias. Aurel. lib. 1. de morb. Chron. c. 6. [g] Ilic carissimos, hic omnes homines citra discrimen, timet. [h] Virgil.

Another, through bashfulness, suspition, and timorousness, will not be seen abroad, [a] *loves darkness as life, and cannot endure the light*, or to sit in lightsome places; his hat still in his eys, he will neither see, nor be seen by his good will (Hippocrates, *lib. de insaniâ et melancholiâ*). He dare not come in company, for feare he should be misused, disgraced, overshoot himself in gesture or speeches, or be sick; he thinks every man observes him, aims at him, derides him, owes him malice. Most part, [b] *they are afraid they are bewitched, possessed, or poysoned by their enemies*; and sometimes they suspect their nearest friends: *he thinks something speaks or talks within him, or to him; and he belcheth of the poyson.* Christophorus a Vega (*lib.* 2. *cap.* 1) had a patient so troubled, that by no perswasion or physick he could be reclaimed. Some are afraid that they shall have every fearful disease they see others have, hear of, or read, and dare not therefore hear or read of any such subject, no not of melancholy it self, lest, by applying to themselves that which they hear or read, they should aggravate and increase it. If they see one possessed, bewitched, an epileptick paroxysme, a man shaking with the palsie, or giddy headed, reeling or standing in a dangerous place, &c. for many dayes after, it runs in their mindes; they are afraid they shall be so too, they are in like danger, as Perk. (*c.* 12. *se.* 2) well observes in his *Cases of Cons.* and many times, by violence of imagination, they produce it. They cannot endure to see any terrible object, as a monster, a man executed, a carkass, hear the divel named, or any tragical relation seen, but they quake for feare; *Hecatas somniare sibi videntur* (Lucian); they dream of hobgoblins, and may not get it out of their mindes a long time after: they apply (as I have said) all they hear, see, read, to themselves; as [c] Felix Plater notes of some yong physitians, that study to cure diseases, catch them themselves, will be sick, and appropriate all symptomes they finde related of others, to their own persons. And therefore (*quod iterum moneo, licet nauseam paret lectori; malo decem potius verba, decies repetita licet, abundare, quam unum desiderari*) I would advise him, that is actually melancholy, not to read this tract of symptomes, lest he disquiet or make himself for a time worse, and more melancholy than he was before. Generally of them all take this—*de inanibus semper*

[a] Hic in lucem prodire timet, tenebrasque quærit; contra, ille caliginosa fugit. [b] Quidam larvas et malos spiritus ab inimicis veneficis et incantationibus sibi putant objectari. Hippocrates.—Potionem se veneficam sumpsisse putat; et de hac ructare sibi crebro videtur. Idem Montaltus, cap. 21. Aëtius, lib. 2. et alii. Trallianus, l. 1. cap. 16. [c] Observat. l. 1. Quando iis nil nocet, nisi quod reliquos melancholicis.

conqueruntur, et timent, saith Aretæus; they complain of toyes, and fear [a] without a cause, and still think their melancholy to be most grievous; none so bad as they are; though it be nothing in respect, yet never any man sure was so troubled, or in this sort: as really tormented and perplexed, in as great an agony for toyes and trifles (such things as they will after laugh at themselves), as if they were most material and essential matters indeed, worthy to be feared, and will not be satisfied. Pacifie them for one, they are instantly troubled with some other feare; alwayes afraid of something, which they foolishly imagine or conceive to themselves, which never peradventure was, never can be, never likely will be; troubled in minde upon every small occasion, unquiet, still complaining, grieving, vexing, suspecting, grudging, discontent, and cannot be freed so long as melancholy continues. Or, if their mindes be more quiet for the present, and they free from foraign feares, outward accidents, yet their bodies are out of tune, they suspect some part or other to be amiss; now their head akes, heart, stomach, spleen, &c. is misaffected; they shall surely have this or that disease; still troubled in body, minde, or both, and through winde, corrupt phantasie, some accidental distemper, continually molested. Yet, for all this, (as [b] Jacchinus notes,) *in all other things they are wise, staid, discreet, and do nothing unbeseeming their dignity, person, or place, this foolish, ridiculous, and childish feare excepted,* which so much, so continually tortures and crucifies their soules; like a barking dog that alwayes bawls, but seldome bites, this feare ever molesteth, and, so long as melancholy lasteth, cannot be avoided.

Sorrow is that other character, and inseparable companion, as individual as saint Cosmus and Damian, *fidus Achates,* as all writers witness, a common symptome, a continual; and still, without any evident cause, [c] *mœrent omnes,* and, *si roges eos reddere caussam, non possunt;* grieving still, but why, they cannot tell; *agelasti, mœsti, cogitabundi,* they look as if they had newly come forth of Trophonius den; and, though they laugh many times, and seem to be extraordinary merry (as they will by fits), yet extream lumpish again in an instant, dull, and heavy, *semel et simul* merry and sad, but most part sad:

> [d] Si qua placent, abeunt, inimica tenacius hærent:

sorrow sticks by them still, continually gnawing, as the vulture

[a] —timeo tamen, Metusque caussæ nescius caussa est metûs. Heinsius, Austriaco. [b] Cap. 15. in 9. Rhasis. In multis vidi: præter rationem semper aliquid timent, in cæteris tamen optime se gerunt, neque aliquid præter dignitatem committunt. [c] Altomarus, cap. 7.—Aretæus. Tristes sunt. [d] Mant. Ecl. 1.

did [a]Tityus bowels; and they cannot avoid it. No sooner are their eys open, but, after terrible and troublesome dreames, their heavy hearts begin to sigh; they are still fretting, chafing, sighing, grieving, complaining, finding faults, repining, grudging, weeping, *heautontimorumeni*, vexing themselves, [b]disquieted in minde, with restless, unquiet thoughts, discontent, either for their own, other mens, or publike affairs, such as concern them not, things past, present, or to come: the remembrance of some disgrace, loss, injury, abuse, &c. troubles them now, being idle, afresh, as if it were new done; they are afflicted otherwise for some danger, loss, want, shame, miserie, that will certainly come as they suspect and mistrust. *Lugubris Ate* frowns upon them, insomuch that Aretæus well calls it *angorem animi*, a vexation of the minde, a perpetual agony. They can hardly be pleased or eased, though, in other mens opinion, most happy. Go, tarry, run, ride,

[c]——post equitem sedet atra cura:

they cannot avoid this ferall plague, let them come in what company they will; [d]*hæret lateri letalis arundo;* as to a deer that is struck, whether he run, go, rest with the herd, or alone, this griefe remains; irresolution, inconstancy, vanity of minde, their feare, torture, care, jealousie, suspition, &c. continues, and they cannot be relieved. So [e]he complained in the poet,

Domum revertor mœstus, atque animo fere
Perturbato, atque incerto præ ægritudine.
Assido: accurrunt servi; soccos detrahunt.
Video alios festinare, lectos sternere,
Cœnam apparare: pro se quisque sedulo
Faciebant, quo illam mihi lenirent miseriam.

He came home sorrowfull, and troubled in his minde; his servants did all they possibly could to please him; one pulled off his socks; another made ready his bed, a third his supper; all did their utmost endeavours to ease his griefe, and exhilarate his person; he was profoundly melancholy; he had lost his son; *illud angebat;* that was his *cordolium*, his pain, his agony, which could not be removed. Hence it proceeds many times, that they are weary of their lives; and ferall thoughts, to offer violence to their own persons, come into their mindes.

Tædium vitæ.] *Tædium vitæ* is a common symptome; *tarda fluunt, ingrataque tempora;* they are soon tyred with all things; they will now tarry, now be gone; now in bed they will rise, now

[a] Ovid. Met. 4. [b] Inquies animus. [c] Hor. l. 3. Od. 1. [d] Virg. [e] Menæd. Heautont. Act. 1. sc. 1.

up, then go to bed, now pleased, then again displeased; now they like, by-and-by dislike all, weary of all; *sequitur nunc vivendi, nunc moriendi, cupido*, saith Aurelianus *(lib. 1. cap. 6)*, but most part, [a] *vitam damnant;* discontented, disquieted, perplexed upon every light or no occasion, object: often tempted, I say, to make away themselves: [b] *vivere nolunt, mori nesciunt:* they cannot dye, they will not live they complain, weep, lament, and think they lead a most miserable life; never was any man so bad, or so before; every poor man they see is most fortunate in respect of them; every begger that comes to the door is happier than they are; they could be contented to change lives with them; especially if they be alone, idle, and parted from their ordinary company, molested, displeased, or provoked, griefe, feare, agony, discontent, wearisomeness, laziness, suspition, or some such passion, forcibly seiseth on them. Yet by-and-by, when they come in company again, which they like, or be pleased, *suam sententiam rursus damnant, et vitæ solatio delectantur* (as Octavius Horatianus observes, *lib. 2. cap. 5)*; they condemn their former dislike, and are well pleased to live. And so they continue, till with some fresh discontent they be molested again; and then they are weary of their lives, weary of all; they will dye, and shew rather a necessity to live, than a desire. Claudius, the emperour, (as [c] Sueton describes him) had a spice of this disease; for, when he was tormented with the pain of his stomach, he had a conceit to make away him-self. Jul. Cæsar Claudinus *(consil. 81)* had a Polonian to his patient, so affected, that, through feare [d] and sorrow, with which he was still disquieted, hated his own life, wished for death every moment, and to be freed of his miserie. Mercurialis another, and another that was often minded to dispatch himself, and so continued for many yeares.

Suspition. Jealousie. } Suspition and jealousie are general
Anger sine caussâ. } symptomes: they are commonly distrustful, timorous, apt to mistake, and amplifie, *facile irascibiles*, [e] testy, pettish, peevish, and ready to snarl upon every [f] small occasion, *cum amicissimis*, and without a cause, *datum vel non datum*, it will be *scandalum acceptum*. If they speak in jest, he takes it in good earnest. If they be not saluted, invited, consulted with, called to counsell, &c. or that any respect, small complement, or ceremony, be omitted, they think

[a] Altomarus. [b] Seneca. [c] Cap. 31. Quo (stomachi dolore) se correptum etiam de consciscendâ morte cogitâsse dixit. [d] Luget, et semper tristatur, solitudinem amat, mortem sibi precatur, vitam propriam odio habet. [e] Facile in iram incidum. Aret. [f] Ira sine caussâ; velocitas iræ. Savanarola, pract. major. Velocitas iræ signum. Avicenna, l. 3. Fen. 1. Tract. 4. cap. 18.

themselves neglected and contemned; for a time that tortures them. If two talk together, discourse, whisper, jest, or tell a tale in general, he thinks presently they mean him, applyes all to himself, *de se putat omnia dici.* Or if they talk with him, he is ready to misconstrue every word they speak, and interpret it to the worst; he cannot endure any man to look steadily on him, speak to him almost, laugh, jest, or be familiar, or hem, or point, cough, or spit, or make a noyse sometimes, &c. [a] He thinks they laugh or point at him, or do it in disgrace of him, circumvent him, contemn him; every man looks at him, he is pale, red, sweats for feare and anger, lest some body should observe him. He works upon it; and, long after this, this false conceit of an abuse troubles him. Montanus *(consil. 22)* gives instance in a melancholy Jew, that was *iracundior Adriâ*, so waspish and suspitious, *tam facile iratus*, that no man could tell how to carry himself in his company.

Inconstancy.] Inconstant they are in all their actions, vertiginous, restless, unapt to resolve of any business; they will, and will not, perswaded to and fro upon every small occasion, or word spoken; and yet, if once they be resolved, obstinate, hard to be reconciled: if they abhorr, dislike, or distaste, once setled, though to the better by odds, by no counsell or perswasion to be removed: yet, in most things, wavering, irresolute, unable to deliberate, through feare; *faciunt, et mox facti pœnitet* (Aretæus); *avari, et paullo post prodigi;* now prodigal, and then covetous, they do, and by-and-by repent them of that which they have done; so that both wayes they are troubled, whether they do or do not, want or have, hit or miss, disquieted of all hands, soon weary, and still seeking change; restless, I say, fickle, fugitive, they may not abide to tarry in one place long,

> [b] (Romæ rus optans, absentem rusticus urbem
> Tollit ad astra———)

no company long, or to persevere in any action or business;

> [c] (Et similis regum pueris, pappare minutum
> Poscit, et iratus mammæ lallare recusat)

eftsoons pleased, and anon displeased: as a man that's bitten with fleas, or that cannot sleep, turns to and fro in his bed, their restless mindes are tossed and vary; they have no patience to read out a book, to play out a game or two, walk a mile, sit an hour, &c. erected and dejected in an instant; animated to undertake, and, upon a word spoken, again discouraged.

[a] Suspicio, diffidentia, symptomata. Crato, Ep. Julio Alexandrino, cons. 185. Scoltzii. [b] Hor. [c] Pers. Sat. 3.

Passionate.] Extream passionate, *quidquid volunt, valde volunt;* and what they desire, they do most furiously seek: anxious ever and very solicitous, distrustful and timorous, envious, malitious, profuse one while, sparing another, but most part covetous, muttering, repining, discontent, and still complaining, grudging, peevish, *injuriarum tenaces*, prone to revenge, soon troubled, and most violent in all their imaginations, not affable in speech, or apt to vulgar complement, but surly, dull, sad, austere; *cogitabundi*, still very intent, and as [a]Albertus Durer paints Melancholy, like a sad woman, leaning on her arm, with fixed looks, neglected habit, &c. held therefore by some proud, soft, sottish, or half mad, as the Abderites esteemed of Democritus; and yet of a deep reach, excellent apprehension, judicious, wise and witty: for I am of that [b]noblemans minde, *melancholy advanceth mens conceits, more than any humour whatsoever*, improves their meditations more than any strong drink or sack. They are of profound judgement in some things, although, in others, *non recte judicant inquieti*, saith Fracastorius, *(lib. 2. de Intell.)* and, as Arculanus *(c. 16. in 9. Rhasis)* terms it, *judicium plerumque perversum, corrupti, cum judicant honesta inhonesta, et amicitiam habent pro inimicitiâ*: they count honesty dishonesty, friends as enemies; they will abuse their best friends, and dare not offend their enemies. Cowards most part, *et ad inferendam injuriam timidissimi*, saith Cardan *(lib. 8. cap. 4. de rerum varietate)*: loth to offend; and, if they chance to overshoot themselves in word or deed, or any small business or circumstance be omitted, forgotten, they are miserably tormented, and frame a thousand dangers and inconveniencies to themselves, *ex muscâ elephantem*, if once they conceit it: overjoyed with every good humour, tale, or prosperous event, transported beyond themselves; with every small cross again, bad news, misconceived injury, loss, danger, afflicted beyond measure, in great agony, perplexed, dejected, astonished, impatient, utterly undone; fearful, suspitious of all: yet again, many of them, desperate hare-brains, rash, careless, fit to be assassinates, as being void of all feare and sorrow, according to [c]Hercules de Saxoniâ, *most audacious, and such as dare walk alone in the night, through deserts and dangerous places, fearing none.*

Amorous.] *They are prone to love*, and [d]easie to be taken: *propensi ad amorem et excandescentiam.* (Montaltus, *cap. 21.*) quickly inamoured, and dote upon all, love one dearly, till they

[a] In his Dutch-work picture. [b] Howard, cap. 7. differ. [c] Tract. de mel. cap. 2. Noctu ambulant per sylvas, et loca periculosa; neminem timent. [d] Facile amant. Altom.

see another, and then dote on her, *et hanc, et hanc, et illam, et omnes*; the present moves most, and the last commonly they love best. Yet some again, *anterotes*, cannot endure the sight of a woman, abhorr the sex, as that same melancholy [a] duke of Muscovie, that was instantly sick, if he came but in sight of them; and that [b] anchorite, that fell into a cold palsie, when a woman was brought before him.

Humorous.] Humorous they are beyond all measure, sometimes profusely laughing, extraordinary merry, and then again weeping without a cause, (which is familiar with many gentlewomen) groaning, sighing, pensive, sad, almost distracted: *multa absurda fingunt, et a ratione aliena* (saith [c] Frambesarius): they faign many absurdities, vain, void of reason: one supposeth himself to be a dog, cock, bear, horse, glass, butter, &c. He is a gyant, a dwarf, as strong as an hundred men, a lord, duke, prince, &c. And, if he be told he hath a stinking breath, a great nose, that he is sick, or inclined to such or such a disease, he beleeves it eftsoons, and peradventure, by force of imagination, will work it out. Many of them are immoveable, and fixed in their conceits; others vary, upon every object heard or seen. If they see a stage-play, they run upon that a week after: if they hear musick, or see dancing, they have nought but bag-pipes in their brain: if they see a combat, they are all for arms: [d] if abused, an abuse troubles them long after; if crossed, that cross, &c. Restless in their thoughts and actions, continually meditating,

> ——— Velut ægri somnia, vanæ
> Finguntur species;

more like dreamers than men awake, they faign a company of antick, fantastical conceits; they have most frivolous thoughts, impossible to be effected; and sometimes think verily they hear and see present before their eys such phantasmes or goblins, they feare, suspect, or conceive, they still talk with, and follow them. In fine, *cogitationes somniantibus similes, id vigilant, quod alii somniant, cogitabundi;* still (saith Avicenna,) they wake, as others dream; and such, for the most part are their imaginations and conceits, [e] absurd, vain, foolish toyes; yet they are [f] most curious and solicitous; continually *et supra modum* (Rhasis *cont. lib.* 1. *cap.* 9) *præmeditantur de aliquâ re.* As serious in a toy, as if it were a most necessary business, of

[a] Bodine. [b] Jo. Major vitis patrum, fol. 209. Paullus abbas, etenim tantâ solitudine perseverat, ut nec veitem nec vultum mulieris ferre possit, &c. [c] Consult. lib. 1. 17. Cons. [d] Generally, as they are pleased or displeased, so are their continuall cogitations pleasing or displeasing. [e] Omnes exercent vanas intensasque animi cogitationes, (N. Piso. Bruel.) et assiduæ. [f] Curiosi de rebus minimis, Aretæus.

great moment, importance, and still, still, still thinking of it, *sæviunt in se*, macerating themselves. Though they do talk with you, and seem to be otherwise employed, and to your thinking, very intent and busie, still that toy runs in their minde, that feare, that suspition, that abuse, that jealousy, that agony, that vexation, that cross, that castle in the ayr, that crotchet, that whimsie, that fiction, that pleasant waking dream, whatsoever it is. *Nec interrogant*, (saith [a] Fracastorius) *nec interrogati recte respondent*; they do not much heed what you say; their minde is on another matter. Ask what you will; they do not attend, or much intend that business they are about, but forget themselves what they are saying, doing, or should otherwise say or do, whither they are going, distracted with their own melancholy thoughts. One laughs upon a suddain, another smiles to himself, a third frowns, calls, his lips go still, he acts with his hand, as he walks, &c. 'Tis proper to all melancholy men, (saith [b] Mercurialis, *con.* 11) *what conceit they have once entertained, to be most intent, violent, and continually about it. Invitis occurrit*; do what they may, they cannot be rid of it; against their wills they must think of it a thousand times over; *perpetuo molestantur, nec oblivisci possunt*; they are continually troubled with it, in company, out of company: at meat, at exercise, at all times and places, [c] *non desinunt ea, quæ minime volunt, cogitare*; if it be offensive especially, they cannot forget it; they may not rest or sleep for it, but, still tormenting themselves, *Sisyphi saxum volunt sibi ipsis*, as [d] Brunner observes: *perpetua calamitas, et miserabile flagellum.*

Bashfulness.] [e] Crato, [f] Laurentius, and Fernelius, put bashfulness for an ordinary symptome: *subrusticus pudor*, or *vitiosus pudor*, is a thing which much haunts and torments them. If they have been misused, derided, disgraced, chidden, &c. or, by any perturbation of minde, misaffected, it so far troubles them, that they become quite moped many times, and so disheartned, dejected, they dare not come abroad, into strange companies especially, or manage their ordinary affaires; so childish, timorous, and bashful, they can look no man in the face. Some are more disquieted in this kinde, some less, longer some, others shorter, by fits, &c. though some, on the other side, (according to [g] Fracastorius) be *inverecundi et pertinaces*, impudent and peevish. But, most part, they are very shamefac'd; and that makes them (with Pet. Blesensis, Christo-

[a] Lib. 2. de Intell. [b] Hoc melancholicis omnibus proprium, ut, quas semel imaginationes valde receperint, non facile rejiciant, sed hæ etiam vel invitis semper occurrant. [c] Tullius, de sen. [d] Consil. med. pro Hypochondriaco. [e] Consil. 42. [f] Cap. 5. [g] Lib. 2. de Intell.

pher Urswick, and many such) to refuse honours, offices, and preferments, which sometimes fall into their mouths: they cannot speak, or put forth themselves, as others can; *timor hos pudor impedit illos*; timorousness and bashfulness hinder their proceedings: they are contented with their present estate, unwilling to undertake any office, and therefore never likely to rise. For that cause, they seldome visit their friends, except some familiars; *pauciloqui*, of few words, and oftentimes wholly silent. [a] Frambesarius, a Frenchman, had two such patients, *omnino taciturnos*: their friends could not get them to speak: Rodericus a Fonseca *(consult. Tom. 2. 86. consil.)* gives instance in a yong man, of twenty-seaven yeares of age, that was frequently silent, bashful, moped, solitary, that would not eat his meat, or sleep, and yet again by fits apt to be angry, &c.

Solitariness.] Most part they are, (as Plater notes) *de cides, taciturni, ægre impulsi, nec nisi coacti procedunt, &c.* they will scarce be compelled to do that which concerns them, though it be for their good; so diffident, so dull, of small or no complement, unsociable, hard to be acquainted with, especially of strangers: they had rather write their mindes, than speak, and above all things love solitariness. *Ob voluptatem, an ob timorem, scii sunt?* Are they so solitary for pleasure, (one asks) or pain? for both: yet I rather think, for feare and sorrow, &c.

> [b] Hinc metuunt, cupiuntque, dolent, fugiuntque, nec auras
> Respiciunt, clausi tenebris, et carcere cæco.
>
> Hence 'tis they grieve and feare, avoiding light,
> And shut themselves in prison dark from sight.

As Bellerophon, in [c] Homer,

> Qui miser in sylvis mœrens errabat opacis,
> Ipse suum cor edens, hominum vestigia vitans—
>
> That wandred in the woods sad all alone,
> Forsaking mens society, making great moan—

they delight in floods and waters, desert places, to walk alone in orchyards, gardens, private walks, back-lanes; averse from company, as Diogenes in his tub, or Timon Misanthropus, [d] they abhorr all companions at last, even their nearest acquaintance, and most familiar friends; for they have a conceit, (I say) every man observes them, will deride, laugh to scorn, or misuse them, confining themselves therefore wholly to their private houses or chambers; *fugiunt homines sine caussâ* (saith

[a] Cons. 15 et 16 lib. 1. [b] Virg. Æn. 6. [c] Iliad. 3. [d] Si malum exasperatur, homines odio habent, et solitaria petunt.

Rhasis) *et odio habent (cont. l. 1. c. 9)* : they will dyet themselves, feed and live alone. It was one of the chiefest reasons, why the citizens of Abdera suspected Democritus to be melancholy and mad, because that (as Hippocrates related in his epistle to Philopœmenes) [a] *he forsook the city, and lived in groves and hollow trees, upon a green bank by a brook side, or confluence of waters, all day long, and all night. Quæ quidem* (saith he) *plurimum atrâ bile vexatis et melancholicis eveniunt; deserta frequentant, hominumque congressum aversantur*; [b] which is an ordinary thing with melancholy men. The Ægyptians therefore, in their *hieroglyphicks*, expressed a melancholy man by a hare sitting in her form, as being a most timorous and solitary creature (Pierius, *Hieroglyph. l.* 12). But this and all precedent symptomes are more or less apparent, as the humour is intended or remitted, hardly perceived in some, or not at all, most manifest in others. Childish in some, terrible in others: to be derided in one, pitied or admired in another; to him by fits, to a second continuate: and, howsoever these symptomes be common and incident to all persons, yet they are the more remarkable, frequent, furious, and violent, in melancholy men. To speak in a word, there is nothing so vain, absurd, ridiculous, extravagant, impossible, incredible, so monstrous a chimæra, so prodigious and strange, [c] such as painters and poets durst not attempt, which they will not really feare, faign, suspect, and imagine unto themselves: and that which [d] Lod. Viv. said in jest of a silly countrey fellow, that kill'd his asse for drinking up the moon, *ut lunam mundo redderet*, you may truly say of them in earnest: they will act, conceive all extreams, contrarieties, and contradictions, and that in infinite varieties. *Melancholici plane incredibilia sibi persuadent, ut vix omnibus sæculis duo reperti sint, qui idem imaginati sint* (Erastus de Lamiis); scarce two of two thousand that concurr in the same symptomes. The tower of Babel never yeelded such confusion of tongues, as this chaos of melancholy doth variety of symptomes. There is in all melancholy *similitudo dissimilis*, like mens faces, a disagreeing likeness still; and as, in a river, we swim in the same place, though not in the same numerical water; as the same instrument affords severall lessons, so the same disease yeelds diversity of symptomes; which howsoever they be diverse, intricate, and hard to be

[a] Democritus solet noctes et dies apud se degere, plerumque autem in speluncis, sub amœnis arborum umbris vel in tenebris, et mollibus herbis, vel ad aquarum crebra et, quieta fluenta, &c. [b] Gaudet tenebris, aliturque dolor. Ps. 102. Vigilavi, et factus sum velut nycticorax in domicilio, passer solitarius in templo. [c] Et quæ vix audet fabula, monstra parit. [d] In cap. 18. l. 10. de civ. dei. Lunam ab asino epotam videns.

confined, I will adventure yet, in such a vast confusion and generality, to bring them into some order; and so descend to particulars.

SUBSECT. III.

Particular Symptomes from the influence of Stars; parts of the body, and humours.

SOME men have peculiar symptomes, according to their temperament and *crisis*, which they had from the stars and those celestial influences, variety of wits and dispositions, as Anthony Zara contends, *(Anat. ingen. sect.* 1. *memb.* 11, 12, 13, 14*) plurimum irritant influentiæ cœlestes, unde cientur animi ægritudines, et morbi corporum.* [a] One saith, diverse diseases of the body and minde proceed from their influences, [b] as I have already proved out of Ptolemy, Pontanus, Lemnius, Cardan, and others, as they are principall significatours of manners, diseases, mutually irradiated, or lords of the geniture, &c. Ptolemæus, in his Centiloquy, (or Hermes, or whosoever else the author of that tract,) attributes all these symptomes, which are in melancholy men, to celestial influences; which opinion Mercurialis *(de affect. lib.* 1. *cap.* 10*)* rejects: but, as I say, [c] Jovianus Pontanus and others stifly defend. That some are solitary, dull, heavy, churlish; some again blith, buxome, light and merry, they ascribe wholly to the stars. As, if Saturn be predominant in his nativity, and cause melancholy in his temperature, then [d] he shall be very austere, sullen, churlish, black of colour, profound in his cogitations, full of cares, miseries, and discontents, sad and fearful, alwayes silent, solitary, still delighting in husbandry, in woods, orchyards, gardens, rivers, ponds, pools, dark walks and close: *cogitationes sunt velle ædificare, velle arbores plantare, agros colere, &c.* to catch birds, fishes, &c. still contriving and musing of such matters. If Jupiter domineers, they are more ambitious, still meditating of kingdomes, magistracies, offices, honours, or that they are princes, potentates, and how they would carry themselves, &c.—if Mars, they are all for wars, brave combats, monomachies, testy, cholerick, hare-brain'd, rash, furious, and violent in their actions: they will faign themselves victors, commanders, are passionate and satyricall in their speeches, great braggers, ruddy of colour: and though they be poor in shew, vile and base, yet, like Telephus and Peleus in the [e] poet,

Ampullas jactant, et sesquipedalia verba;

[a] Velc. l. 4. c. 5. [b] Sect. 2. Memb. 1. Subs. 4. [c] De reb. cœlest. lib. 10. c. 19. [d] J. de Indagine Goclenius. [e] Hor. de Art. Poët.

their mouths are full of myriades, and tetrarchs at their tongues end :—if the Sun, they will be lords, emperours, in concert at least, and monarchs, give offices, honours, &c.—if Venus, they are still courting of their mistrisses, and most apt to love, amorously given; they seem to hear musick, playes, see fine pictures, dancers, merriments, and the like—ever in love, and dote on all they see. Mercurialists are solitary, much in contemplation, subtil, poets, philosophers, and musing most part about such matters. If the Moon have a hand, they are all for peregrinations, sea-voyages, much affected with travels, to discourse, read, meditate of such things; wandring in their thoughts, divers, much delighting in waters, to fish, fowl, &c.

But the most immediate symptomes proceed from the temperature it self, and organical parts, as head, liver, spleen, mesaraïck veins, heart, womb, stomach, &c. and most especially from distemperature of spirits (which, as [a]Hercules de Saxoniâ contends, are wholly immaterial), or from the four humours in those seats, whether they be hot or cold, natural, unnatural, innate or adventitious, intended or remitted, simple or mixt, their diverse mixtures, and severall adustions, combinations, which may be as diversly varied, as those [b]four first qualities in [c]Clavius, and produce as many severall symptomes and monstrous fictions as wine doth effects, which (as Andreas Bacchius observes, *lib.* 3. *de vino, cap.* 20) are infinite. Of greater note be these.

If it be natural melancholy (as Lod. Mercatus *lib.* 1. *cap.* 17. *de melan.* T. Bright *c.* 16. hath largely described) either of the spleen, or of the veins, faulty by excess of quantity, or thickness of substance, it is a cold and dry humour, as Montanus affirms *(consil.* 26*)*; the parties are sad, timorous and fearful. Prosper Calenus, in his book *de atrâ bile*, will have them to be more stupid than ordinary, cold, heavy, dull, solitary, sluggish, *si multam atram bilem et frigidam habent.* Hercules de Saxoniâ *(c.* 19. *l.* 7*)* [d]*holds these that are naturally melancholy, to be of a leaden colour or black*, (and so doth Guianerius, *c.* 3. *tract.* 15*)* and such as think themselves dead many times, or that they see, talk with, black men, dead men, spirits and goblins frequently, if it be in excess. These symptomes vary according to the mixture of those four humours adust, which is unnatural melancholy. For (as Trallianus hath written, *cap.* 16. *l.* 7) [e]*there is not one cause of this me-*

[a] Tract. 7. de Melan. [b] Humidum, calidum, frigidum, siccum. [c] Com. in 1. c. Johannis de Sacrobosco. [d] Si residet melancholia naturalis, tales plumbei coloris aut nigri, stupidi, solitarii. [e] Non una melancholiæ causa est, nec unus humor vitii parens, sed plures, et alius aliter mutatus; unde non omnes eadem sentiunt symptomata.

lancholy, nor one humour which begets it, but divers diversly intermixt; from whence proceeds this variety of symptomes; and those varying again as they are hot or cold. [a] *Cold melancholy* (saith Benedic. Vittorius Faventinus, *pract. mag.*) *is a cause of dotage, and more mild symptomes; if hot or more adust, of more violent passions, and furies.* Fracastorius *(l. 2. de intellect.)* will have us to consider well of it, [b] *with what kinde of melancholy every one is troubled; for it much avails to know it: one is inraged by fervent heat; another is possessed by sad and cold; one is fearful, shamefac'd; the other, impudent and bold, as Ajax,*

Arma rapit, superosque furens in prœlia poscit;

quite mad, or tending to madness; *nunc hos, nunc impetit illos.* Bellerophon, on the one side, *solis errat male sanus in agris*, wanders alone in the woods: one despairs, weeps, and is weary of his life; another laughs, &c. All which variety is produced from the severall degrees of heat and cold, which [c] Hercules de Saxoniâ will have wholly proceed from the distemperature of spirits alone, animal especially, and those immaterial, the next and immediate causes of melancholy, as they are hot, cold, dry, moist: and from their agitation proceeds that diversity of symptomes, which he reckons up, in the [d] thirteenth chapter of the Tract of Melancholy, and that largely through every part. Others will have them come from the divers adustion of the four humours, which, in this unnatural melancholy, by corruption of blood, adust choler or melancholy natural, [e] *by excessive distemper of heat, turned, in comparison of the natural, into a sharp lye by force of adustion, cause, according to the diversity of their matter, diverse and strange symptomes*, which T. Bright reckons up in his following chapter. So doth [f] Areulanus, according to the four principall humours adust, and many others.

For example, if it proceed from flegm, (which is seldome and not so frequent as the rest) [g] it stirs up dull symptomes, and a kinde of stupidity, or impassionate hurt: they are sleepy, saith [h] Savanarola, dull, slow, cold, blockish, asse-like, *asininam melancholiam*, [i] Melanethon calls it, *they are much given to weeping, and delight in waters, ponds, pools, rivers, fishing, fowling, &c.* (Arnoldus *breviar.* 1. *cap.* 18) they

[a] Humor frigidus delirii causa, humor calidus furoris. [b] Multum refert quâ quisque melancholiâ teneatur; hunc fervens et accensa agitat; illum tristis et frigens occupat: hi timidi, illi invercundi, intrepidi, &c. [c] Cap. 7. et 8. Tract. de Mel. [d] Signa melancholiæ ex intemperie et agitatione spirituum sine materiâ. T. Bright, cap. 16. Treat. Mel. [e] Cap. 16 in 9. Rhasis. [f] Bright, c. 16. [g] Pract. major. Somnians, piger, frigidus. [h] De animâ cap. de humor. Si a phlegmate, semper in aquis fere sunt, et circa fluvios, plorant multum, &c.

are [a]pale of colour, slothful, apt to sleep, heavy; [b]*much troubled with the head-ake*, continual meditation, and muttering to themselves; they dream of waters, [c]that they are in danger of drowning, and feare such things (Rhasis). They are fatter than others that are melancholy, of a muddy complexion, apter to spit, [d]sleep, more troubled with rheum than the rest, and have their eys still fixed on the ground. Such a patient had Hercules de Saxoniâ, a widow in Venice, that was fat and very sleepy still, Christophorus a Vega, another affected in the same sort. If it be inveterate or violent, the symptomes are more evident, they plainly dote and are [e]ridiculous to others, in all their gestures, actions, speeches: imagining impossibilities, as he in Christophorus a Vega, that thought he was a tun of wine, [f]and that Siennois, that resolved with himself not to piss, for feare he should drown all the town.

If it proceeds from blood adust, or that there be a mixture of blood in it, [g]*such are commonly ruddy of complexion, and high-coloured*, according to Sallust Salvianus, and Hercules de Saxoniâ; and, as Savanarola, Vittorius Faventinus Empir. farther add, [h]*the veins of their eys be red, as well as their faces*. They are much inclined to laughter, witty and merry, conceited in discourse, pleasant, if they be not far gone, much given to musick, dancing, and to be in womens company. They meditate wholly on such things, and think [i]*they see or hear playes, dancing, and such like sports* (free from all feare and sorrow, as [k]Hercules de Saxonia supposeth), if they be more strongly possessed with this kinde of melancholy (Arnoldus adds, *Breviar. lib.* 1. *cap.* 18), like him of Argos, in the poet, that sate laughing [l]all day long, as if he had been at a theater. Such another is mentioned by [m]Aristotle living at Abydos a town of Asia Minor, that would sit after the same fashion, as if he had been upon a stage, and sometimes act himself; now clap his hands, and laugh, as if he had been well pleased with the sight. Wolfius relates of a countrey fellow, called Brunsellius, subject to this humour, [n]*that being by chance at a sermon, saw a woman fall off from a form half*

[a] Pigra nascitur ex colore pallido et albo. Her. de Saxon. [b] Savanarola. [c] Muros cadere in se, aut submergi, timent, cum torpore et segnitie, et fluvios nemant tales. Alexander. c. 16. lib. 7. [d] Semper fere dormit somnolenta. c. 16. l. 7. [e] Laurentius. [f] Cap. 6. de mel. Si a sanguine, venit rubedo oculorum et faciei, plurimus risus. [g] Venæ oculorum sunt rubræ; vide an præcesserit vini et aromatum usus, et frequens balneum. Trallian. lib. 1. 16. An præcesserit more sub sole. [h] Ridet patiens, si a sanguine; putat se videre choreas, musicam audire, ludos, &c. [i] Cap. 2. Tract. de Melan. [k] Hor. ep. lib. 2. Quidam haud ignobilis Argis, &c. [l] Lib. de reb. mir. [m] Cum, inter concionandum, mulier dormiens e subsellio caderet, et omnes reliqui, qui id viderent, riderent, tribus post diebus, &c.

asleep; at which object most of the company laughed; but he, for his part, was so much moved, that, for three whole dayes after, he did nothing but laugh; by which meanes he was much weakned, and worse a long time following. Such a one was old Sophocles; and Democritus himself had *hilare delirium*, much in this vein. Laurentius *(cap. 3. de melan.)* thinks this kinde of melancholy, which is a little adust with some mixture of blood, to be that which Aristotle meant, when he said, melancholy men of all others are most witty, which causeth many times a divine ravishment, and a kinde of *enthusiasmus*, which stirreth them up to be excellent philosophers, poets, prophets, &c. Mercurialis *(consil. 110)* gives instance in a yong man his patient, sanguine melancholy, [a] *of a great wit, and excellently learned.*

If it arises from choler adust, they are bold and impudent, and of a more hair-brain disposition, apt to quarrel, and think of such things, battels, combats, and their manhood; furious, impatient in discourse, stiff, irrefragable and prodigious in their tenents; and, if they be moved, most violent, outrageous, [b] ready to disgrace, provoke any, to kill themselves and others; Arnoldus adds, stark mad by fits; [c] *they sleep little, their urine is subtil and fiery:* (Guianerius) *in their fits you shall hear them speak all manner of languages, Hebrew, Greek and Latin, that never were taught or knew them before.* Apponensis *(in com. in Pro. sec. 30)* speaks of a mad woman that spake excellent good Latin; and Rhasis knew another, that could prophesie in her fit, and foretell things truly to come. [d] Guianerius had a patient could make Latin verses when the moon was combust, otherwise illiterate. Avicenna and some of his adherents will have these symptomes, when they happen, to proceed from the divel, and that they are rather *dæmoniaci*, possessed, than mad or melancholy, or both together, as Jason Pratensis thinks; *immiscent se mali genii, &c.* but most ascribe it to the humour; which opinion Montaltus *(cap. 21)* stifly maintains, confuting Avicenna and the rest, referring it wholly to the quality and disposition of the humour and subject. Cardan *(de rerum var. lib. 8. cap. 10)* holds these men, of all others, fit to be assassinates, bold, hardy, fierce, and adventurous, to undertake any thing by reason of their choller adust. [e] *This humour*, saith he, *prepares them to endure death itself, and all manner of torments, with invincible courage; and*

[a] Juvenis et non vulgaris eruditionis. [b] Si a cholerâ, furibundi interficiunt se et alios; putant se videre pugnas. [c] Urina subtilis et ignea; parum dormiunt. [d] Tract. 15 c. 4. [e] Ad hæc perpetranda furore rapti ducuntur; cruciatus quoscunq; vix tolerant, et mortem; et furore exacerbato audent, et ad supplicia plus irritantur; mirum est, quantam habeant in tormentis patientiam.

'tis a wonder to see with what alacrity they will undergo such tortures, ut supra naturam res videatur: he ascribes this generosity, fury, or rather stupidity, to this adustion of choler and melancholy: but I take these rather to be mad or desperate, than properly melancholy: for commonly this humour, so adust and hot, degenerates into madness.

If it come from melancholy it self adust, those men (saith Avicenna[a]) *are usually sad and solitary, and that continually, and in excess, more than ordinary suspitious, more fearful, and have long, sore, and most corrupt imaginations;* cold and black, bashful, and so solitary, that (as [b]Arnoldus writes) *they will endure no company; they dream of graves still, and dead men, and think themselves bewitched or dead:* if it be extream, they think they hear hideous noyses, see and talk [c]*with black men, and converse familiarly with divels; and such strange chimæras and visions,* (Gordonius) or that they are possessed by them, that some body talks to them, or within them. *Tales melancholici plerumque dæmoniaci* (Montaltus *consil.* 26. ex Avicenna). Valescus de Taranta had such a woman in cure, [d]*that thought she had to do with the divel:* and Gentilis Fulgosus *(quæst. 55)* writes that he had a melancholy friend, that [e]*had a black man in the likeness of a souldier,* still following him wheresoever he was. Laurentius *(cap. 7)* hath many stories of such as have thought themselves bewitched by their enemies; and some that would eat no meat, as being dead. [f]Anno 1550, an advocate of Paris fell into such a melancholy fit, that he beleeved verily he was dead; he could not be perswaded otherwise, or to eat or drink, till a kinsman of his, a schollar of Bourges, did eat before him, dressed like a corse. The story (saith Serres) was acted in a comœdy before Charles the Ninth. Some think they are beasts, wolves, hogs, and cry like dogs, foxes, bray like asses, and low like kine, as king Prœtus daughters. [g]Hildesheim *(spicil. 2. de maniâ)* hath an example of a Dutch baron so affected; and Trincavellius *(lib. 1. consil. 11)* another of a noble man in his countrey, [h]*that thought he was certainly a beast, and would imitate most of their voyces,* with many such symptomes, which may properly be reduced to this kinde.

If it proceed from the severall combinations of these four hu-

[a] Tales plus cæteris timent, et continge tristantur; valde suspiciosi, solitudinem diligunt; corruptissimas habent imaginationes, &c. [b] Si a melancholiâ adustâ, tristes, de sepulcris somniant, timent ne fascinentur, putant se mortuos, aspici nolunt. [c] Videntur sibi videre monachos nigros et dæmones, et suspensos et mortuos. [d] Quâvis nocte se cum dæmone coire putavit. [e] Semper fere videbat militem nigrum præsentem. [f] Anthony de Verdeur. [g] Quidam neigitus boum æmulantur, et pecora se putant, ut Prœti filiæ. [h] Baro quidam mugitus boum, et ringitus seinorum, et aliorum animalium voces, effingit.

mours, or spirits, (Here. de Saxon. adds hot, cold, dry, moist, dark, confused, setled, constringed, as it participates of matter, or is without matter) the symptomes are likewise mixt. One thinks himself a gyant, another a dwarf; one is heavy as lead, another is as light as a feather. Marcellus Donatus *(l. 2. cap. 41)* makes mention, out of Seneca, of one Senecio, a rich man, [a] *that thought himself and every thing else he had, great—great wife, great horses; could not abide little things, but would have great pots to drink in, great hose, and great shooes bigger than his feet*—like her in [b] Trallianus, *that supposed she could shake all the world with her finger*, and was afraid to clinch her hand together, lest she should crush the world like an apple in peeces—or him in Galen, that thought he was [c] Atlas, and sustained heaven with his shoulders. Another thinks himself so little, that he can creep into a mouse-hole: one fears heaven will fall on his head: a second is a cock; and such a one [d] Guianerius saith he saw at Padua, that would clap his hands together, and crow. [e] Another thinks he is a nightingale and therefore sings all the night long: another, he is all glass, a pitcher, and will therefore let no body come near him; and such a one, [f] Laurentius gives out upon his credit, that he knew in France. Christophorus a Vega *(cap. 3. lib. 14)* Sckenkius, and Marcellus Donatus *(l. 2. cap. 1)* have many such examples, and one, amongst the rest, of a baker in Ferrara, that thought he was composed of butter, and durst not sit in the sun, or come near the fire, for feare of being melted; of another that thought he was a case of leather, stuffed with winde. Some laugh, weep; some are mad, some dejected, moped, in much agony, some by fits, others continuate, &c. Some have a corrupt ear, (they think they hear musick, or some hideous noyse, as their phantasie conceives) corrupt eys, some smelling, some one sense, some another. [g] Lewis the eleventh had a conceit every thing did stink about him: all the odoriferous perfumes they could get, would not ease him, but still he smelled a filthy stink. A melancholy French poet, in [h] Laurentius, being sick of a feaver, and troubled with waking, by his physitians was appointed to use *unguentum populeum* to anoint his temples; but he so distasted the smell of it, that for many yeares after, all that came near him he imagined to scent of it, and would let no man talk with him but aloof off, or wear any new

[a] Omnia magna putabat, uxorem magnam, grandes equos; abhorruit omnia parva; magna pocula, et calceamenta pedibus majora. [b] Lib. 1. cap. 16. Putavit se uno digito posse totum mundum conterere. [c] Sustinet humeris cœlum cum Atlante. Alii cœli ruinam timent. [d] Cap. 1. Tract. 15. Alius se gallum putat, alius luscinium. [e] Trallianus. [f] Cap. 7. de mel. [g] Anthony de Verdeur. [h] Cap. 7. de mel.

clothes, because he thought still they smelled of it; in all other things wise and discreet, he would talk sensibly, save only in this. A gentleman in Lymosen, (saith Anthony Verdeur) was perswaded he had but one leg, affrighted by a wild boar, that by chance stroke him on the leg: he could not be satisfied his leg was sound (in all other things well) until two Franciscans, by chance coming that way, fully removed him from the conceit. *Sed abunde fabularum audivimus.*

SUBSECT. IV.

Symptomes from education, custome, continuance of time, our condition, mixt with other diseases, by fits, inclination, &c.

ANOTHER great occasion of the variety of these symptomes proceeds from custome, discipline, education, and severall inclinations. This humour will imprint in melancholy men the objects most answerable to their condition of life, and ordinary actions, and dispose men according to their severall studies and callings. If an ambitious man become melancholy, he forthwith thinks he is a king, an emperour, a monarch, and walks alone, pleasing himself with a vain hope of some future preferment, or present, as he supposeth, and withal acts a lords part, takes upon him to be some statesman, or magnifico, makes congies, gives entertainments, looks big, &c. Francisco Sansovino[a] records of a melancholy man in Cremona, that would not be induced to beleeve, but that he was pope, gave pardons, made cardinals, &c. [b] Christophorus a Vega makes mention of another of his acquaintance, that thought he was a king driven from his kingdome, and was very anxious to recover his estate. A covetous person is still conversant about purchasing of lands and tenements, [c] musing in his minde how to compass such and such mannors, as if he were already lord of, and able to go through with it; all he sees is his, *re* or *spe*; he hath devoured it in hope, or else in conceit esteems it his own; like him in [d] Athenæus, that thought all the ships in the haven to be his own. A lascivious *inamorato* plots all the day long to please his mistriss, acts and struts, and carryes himself, as if she were in presence, still dreaming of her, as Pamphilus of his Glycerium, or as

[a] Laurentius, cap. 6. [b] Lib. 3. cap. 14. Qui se regem putavit regno expulsum. [c] Dipnosophist. lib. Thrasylaüs putavit omnes naves in Piræum portum appellentes suas esse.

some do in their morning sleep. [a]Marcellus Donatus knew such a gentlewoman in Mantua, called Elionora Meliorina, that constantly beleeved she was marryed to a king, and [b]would kneel down and talk with him, as if he had been there present with his associates; and if she had found by chance a peece of glass in a muck-hill or in the street, she would say that it was a jewell sent from her lord and husband. If devout and religious, he is all for fasting, prayer, ceremonies, alms, interpretations, visions, prophecies, revelations; [c]he is inspired by the Holy Ghost, full of the spirit; one while he is saved, another while damned, or still troubled in minde for his sins; the Divel will surely have him, &c. More of these in the third partition of love-melancholy. [d]A scholars minde is busied about his studies; he applauds himself for that he hath done, or hopes to do, one while fearing to be out in his next exercise, another while contemning all censures; envies one, emulates another; or else, with indefatigable pains and meditation, consumes himself. So of the rest, all which vary according to the more remiss and violent impression of the object, or as the humour it self is intended or remitted: for some are so gently melancholy, that, in all their carriage, and to the outward apprehension of others, it can hardly be discerned, yet to them an intolerable burden, and not to be endured. [e]*Quædam occulta, quædam manifesta;* some signs are manifest and obvious to all at all times, some to few, or seldome, or hardly perceived: let them keep their own counsell, none will take notice or suspect them. *They do not express in outward shew their depraved imaginations,* (as [f]Hercules de Saxoniâ observes) *but conceal them wholly to themselves, and are very wise men, as I have often seen: some feare; some do not feare at all, as such as think themselves kings or dead; some have more signs, some fewer, some great, some less;* some vex, fret, still feare, grieve, lament, suspect, laugh, sing, weep, chafe, &c. by fits (as I have said) or more during and permanent. Some dote in one thing, are most childish, and ridiculous, and to be wondred at in that, and yet, for all other matters, most discreet and wise. To some it is in disposition, to another in habit; and, as they write of heat and cold, we may say of this humour, one is *melancholicus ad octo,* a second two degrees less, a third half way. 'Tis super-

[a] De hist. Med. mirab. lib. 2. cap. 1. [b] Genibus flexis loqui cum illo voluit, et adhuc jam tum putavit, &c. [c] Gordonius, quod sit propheta, et inflatus spiritu sancto. [d] Qui forensibus causis insudat, nil nisi arresti cogitat, et supplices libellos: alius non nisi versus facit. P. Forestus. [e] Gordonius. [f] Vesani non experimunt, nec opere, sed altâ mente recondunt; et sunt viri prudentissimi, quos ego sæpe novi: cum multi sint sine timore, ut qui se reges et mortuos putant; plures signa quidam habent, pauciore, majora, minora.

particular, *sesquialtera, sequitertia*, and *superbipartiens tertias, quintas melancholiæ*, &c. all those geometrical proportions are too little to express it. [a] *It comes to many by fits, and goes; to others it is continuate:* many (saith [b] Faventinus) *in spring and fall only are molested*; some once a year, as that Roman, [c] Galen speaks of; [d] one, at the conjunction of the moon alone, or some unfortunate aspects, at such and such set hours and times, like the sea-tides; to some women when they be with child, as [e] Plater notes, never otherwise; to others 'tis setled and fixed: to one, led about and variable still by that *ignis fatuus* of phantasie, like an *arthritis*, or running gowt, 'tis here and there, and in every joynt, alwayes molesting some part or other; or if the body be free, in a myriade of forms exercising the minde. A secund, once peradventure in his life, hath a most grievous fit, once in seaven yeares, once in five yeares, even to the extremity of madness, death, or dotage, and that upon some ferall accident or perturbation, terrible object, and that for a time, never perhaps so before, never after. A third is moved upon all such troublesome objects, cross fortune, disaster, and violent passions, otherwise free, once troubled in three or four yeares. A fourth, if things be to his minde, or he in action, well pleased in good company, is most jocund, and of a good complexion; if idle, or alone, *à la mort*, or carryed away wholly with pleasant dreames and phantasies, but if once crossed and displeased,

Pectore concipiet nil nisi triste suo:

his countenance is altered on a suddain, his heart heavy; irksome thoughts crucifie his soule, and in an instant he is moped or weary of his life, he will kill himself. A fifth complains in his youth, a sixth in his middle age, the last in his old age.

Generally, thus much we may conclude of melancholy—that it is [f] most pleasant at first, I say, *mentis gratissimus error*, a most delightsome humour, to be alone, dwell alone, walk alone, meditate, lye in bed whole dayes, dreaming awake as it were, and frame a thousand phantastical imaginations unto themselves. They are never better pleased than when they are so doing: they are in Paradise for the time, and cannot well endure to be interrupt; with him in the poet,

——————[g] pol! me occidistis, amici,
Non servâstis, ait——————

you have undone him, he complains, if you trouble him; tell

[a] Trallianus, lib. 1. 16. Alii intervalla quædam habent, ut etiam consueta admittant; alii in continuo delirio sunt, &c. [b] Prog. mag. Vere tantum et autumno. [c] Lib. de humoribus. [d] Guianerius. [e] De mentis alienat. cap. 3. [f] Levinus Lemnius, Jason Pratensis, Blanda ab initio. [g] Hor.

him what inconvenience will follow, what will be the event; all is one; *canis ad vomitum:* [a] 'tis so pleasant, he cannot refrain. He may thus continue peradventure many yeares by reason of a strong temperature, or some mixture of business, which may divert his cogitations: but, at the last, *læsa imaginatio*, his phantasie is crazed, and, now habituated to such toyes, cannot but work still like a fat; the scene alters upon a suddain; feare and sorrow supplant those pleasing thoughts; suspition, discontent, and perpetual anxiety succeed in their places; so by little and little, by that shooing-horn of idleness, and voluntary solitariness, Melancholy, this ferall fiend, is drawn on; and

> [b] Quantum vertice ad auras
> Æthereas, tantum radice in Tartara tendit:

it was not so delicious at first, as it is now bitter and harsh: a cankered soule macerated with cares and discontents, *tædium vitæ*, impatience, agony, inconstancy, irresolution, precipitate them unto unspeakable miseries. They cannot endure company, light, or life it self, some; unfit for action, and the like. [c] Their bodies are lean and dryed up, withered, ugly, their looks harsh, very dull, and their soules tormented, as they are more or less intangled, as the humour hath been intended, or according to the continuance of time they have been troubled.

To discern all which symptomes the better, [d] Rhasis the Arabian makes three degrees of them. The first is [e] *falsa cogitatio*, false conceits and idle thoughts; to misconstrue and amplifie, aggravating every thing they conceive or feare: the secund is, *falso cogitata loqui*, to talk to themselves, or to use inarticulate, incondite voyces, speeches, obsolete gestures, and plainly to utter their mindes and conceits of their hearts by their words and actions, as to laugh, weep, to be silent, not to sleep, eat their meat, &c. the third, is to put in practice that which they think or speak. Savanarola *(Rub. 11. tract. 8. cap. 1. de ægritudine)* confirms as much: [f] *when he begins to express that in words, which he conceives in his heart, or talks idly, or goes from one thing to another,* (which [g] Gordonius calls *nec caput habentia, nec caudam)* he is in the middle way: [h] *but, when he begins to act it likewise, and to put his fopperies in execution, he is then in the extent of melancholy or madness it self.* This progress of melancholy you shall

[a] Facilis descensus Averni. [b] Virg. [c] Corpus cadaverosum. Psa. 6. 7. Cariota est facies mea præ ægritudine animæ. [d] Lib. 9. ad Almansorem. [e] Practicâ majore. [f] Quum ore loquitur quæ corde concepit, quum subito de unâ re ad aliud transit, neque rationem de aliquo reddit, tunc est in medio: at quum incipit operari quæ loquitur, in summo gradu est. [g] Cap. 19. Partic. 2. Loquitur secum et ad alios, ac si vere præsentes. Aug. c. 11. lib. de cura pro mortuis gerendâ. Rhasis. [h] Quum res ad hoc devenit, ut ea, quæ cogitare cœperit, ore promat, atque acta permiscet, tum perfecta melancholia est.

easily observe in them that have been so affected: they go smiling to themselves at first, at length they laugh out; at first solitary, at last they can endure no company: or, if they do, they are now dizards, past sense and shame, quite moped; they care not what they say or do; all their actions, words, gestures, are furious or ridiculous. At first his minde is troubled; he doth not attend what is said; if you tell him a tale, he cryes at last, what said you? but in the end he mutters to himself as old women do many times, or old men when they sit alone; upon a suddain they laugh, whoop, hollow, or run away, and swear they see or hear players, [a] divels, hobgoblins, ghosts; strike, or strut, &c. grow humorous in the end. Like him in the poet—*sæpe ducentos, sæpe decem servos*—he will dress himself, and undress, careless at last, grows insensible, stupid, or mad. [b] He howls like a woolf, barks like a dog, and raves like Ajax and Orestes, hears musick and outcryes, which no man else hears; as [c] he did whom Amatus Lusitanus mentioneth (*cent.* 3. *cura* 55), or that woman in [d] Springer, that spake many languages, and said she was possessed; that farmer, in [e] Prosper Calenus, that disputed and discoursed learnedly in philosophy and astronomy, with Alexander Achilles his master, at Bologne in Italy. But of these I have already spoken.

Who can sufficiently speak of these symptomes, or prescribe rules to comprehend them? As Echo to the painter in Ausonius, *vane, quid affectas, &c.* foolish fellow; what wilt? if you must needs paint me, paint a voyce, *et similem si vis pingere, pinge sonum:* if you will describe melancholy, describe a phantastical conceit, a corrupt imagination, vain thoughts and different; which who can do? The four and twenty letters make no more variety of words in divers languages, than melancholy conceits produce diversity of symptomes in severall persons. They are irregular, obscure, various, so infinite, Proteus himself is not so divers; you may as well make the moon a new coat, as a true character of a melancholy man; as soon finde the motion of a bird in the ayr, as the heart of man, a melancholy man. They are so confused, I say, divers, intermixt with other diseases—as the species be confounded (which [f] I have shewed) so are the symptomes; sometimes with head-ake, cachexia, dropsie, stone, (as you may perceive by those severall examples and illustrations, collected by [g] Hildesheim, *spicil.* 2. Mercurialis, *consil.* 118. *cap.* 6. *et* 11) with

[a] Melancholicus se videre et audire putat dæmones. Lavater, de spectris, par. 3. cap. 2. [b] Wierus l. 3. c. 31. [c] Michael, a musician. [d] Malleo malef. [e] Lib. de atrâ bile. [f] Part. 1. Subs. 2. Memb. 2. [g] De delirio, melancholiâ, et mania.

head-ake, epilepsie, priapismus, (Trincavellius, *consil.* 12. *lib.* 1. *consil.* 39) with gowt, *caninus appetitus*, (Montanus, *consil.* 26. &c. 23. 234. 249) with falling-sickness, head-ake, vertigo, lycanthropia, &c. (J. Cæsar Claudinus, *consult.* 4. *consult.* 80. *et* 116) with gowt, agues, hæmroids, stone, &c. Who can distinguish these melancholy symptomes so intermixt with others, or apply them to their severall kindes, confine them into method? 'Tis hard, I confess: yet I have disposed of them as I could, and will descend to particularize them according to their species: for hitherto I have expatiated in more general lists or terms, speaking promiscuously of such ordinary signs, which occur amongst writers. Not that they are all to be found in one man; for that were to paint a monster or chimæra, not a man; but some in one, some in another, and that successively or at severall times.

Which I have been the more curious to express and report, not to upbraid any miserable man, or by way of derision, (I rather pitty them) but the better to discern, to apply remedies unto them; and to shew that the best and soundest of all is in great danger; how much we ought to feare our own fickle estates, remember our miseries and vanities, examine and humiliate our selves, seek to God, and call to him for mercy, that needs not look for any rods to scourge our selves, since we carry them in our bowels, and that our soules are in a miserable captivity, if the light of grace and heavenly truth doth not shine continually upon us; and by our discretion to moderate our selves, to be more circumspect and wary in the midst of these dangers.

MEMB. II. SUBSECT. I.

Symptomes of Head-Melancholy.

[a] *IF no symptomes appear about the stomach, nor the blood be misaffected, and feare and sorrow continue, it is to be thought the brain it self is troubled, by reason of a melancholy juyce bred in it, or otherwayes conveyed into it; and that evil juyce is from the distemperature of the part, or left after some inflammation.* Thus far Piso. But this is not alwayes true; for blood and hypochondries both are often affected even in head-melancholy. [b] Hercules de Saxoniâ differs here from the common current of writers, putting peculiar signs of head-

[a] Nicholas Piso. Si signa circa ventriculum non apparent, nec sanguis male affectus, et adsunt timor et mœstitia, cerebrum ipsum existimandum est, &c. [b] Tract. de mel. c. 13, &c. Ex intemperie spirituum, et cerebri motu et tenebrositate.

melancholy, from the sole distemperature of spirits in the brain, as they are hot, cold, dry, moist, *all without matter, from the motion alone, and tenebrosity of spirits.* Of melancholy which proceeds from humours by adustion, he treats apart, with their severall symptomes and cures. The common signs, if it be by essence in the head, *are ruddiness of face, high sanguine complexion, most part, (rubore saturato,* [a] one calls it) a blewish, and sometimes full of pimples, with red eys. (Avicenna, *l.* 3. *Fen.* 2. *Tract.* 4. *c.* 18. Duretus, and others out of Galen. *de affect. l.* 3. *c.* 6). [b] Hercules de Saxonia, to this of redness of face, adds *heaviness of the head, fixed and hollow eys.* [c] *If it proceed from dryness of the brain, then their heads will be light, vertiginous, and they most apt to wake, and to continue whole moneths together without sleep. Few excrements in their eys and nostrils; and often bald by reason of excess of dryness,* Montaltus adds *(c. 17).* If it proceeds from moisture, dulness, drowziness, head-ake follows; and (as Sallust. Salvianus, *c.* 1. *l.* 2. out of his own experience found) epileptical, with a multitude of humours in the head. They are very bashful, if ruddy, apt to blush, and to be red upon all occasions, *præsertim si metus accesserit.* But the chiefest symptome to discern this species, as I have said, is this, that there be no notable signs in the stomach, hypochondries, or elsewhere, *digna,* as [d] Montaltus terms them, or of greater note, because oftentimes the passions of the stomach concurr with them. Winde is common to all three species, and is not excluded, only that of the hypochondries is [e] *more windy* than the rest, saith Hollerius. Aëtius *(tetrab. l.* 2. *se.* 2. *c.* 9. *et* 10*)* maintains the same: [f] if there be more signs, and more evident, in the head than elsewhere, the brain is primarily affected, and prescribes head melancholy to be cured by meats (amongst the rest) void of winde, and good juyce, not excluding winde, or corrupt blood, even in head-melancholy itself: but these species are often confounded, and so are their symptomes, as I have already proved. The symptomes of the winde are superfluous and continual cogitations; [g] *for, when the head*

[a] Facie sunt rubente et livescente, quibus etiam aliquando adsunt pustulæ. [b] Jo. Pantheon, cap. de Mel. Si cerebrum primario afficiatur, adsunt capitis gravitas, fixi oculi, &c. [c] Laurent. cap. 5. Si a cerebro ex siccitate, tum capitis erit levitas, sitis, vigilia, paucitas superfluitatum in oculis et naribus. [d] Si nulla digna lesio ventriculo, quoniam, in hac melancholiâ capitis, exigua nonnunquam ventriculi pathemata coëunt; duo enim hæc membra sibi invicem affectionem transmittunt. [e] Postrema magis flatuosa. [f] Si minus molestiæ circa ventriculum aut ventrem, in iis cerebrum primario afficitur; et curare oportet hunc affectum, per cibos flatûs exsortes et bona concoctionis, &c. raro cerebrum afficitur sine ventriculo. [g] Sanguinem adurit caput calidius; et inde fumi melancholici adusti animum exagitant.

is heated, it scorcheth the blood; and from thence proceed melancholy fumes, which trouble the minde (Avicenna). They are very cholerick, and soon hot, solitary, sad, often silent, watchful, discontent (Montaltus *cap.* 24). If any thing trouble them, they cannot sleep, but fret themselves still, till another object mitigate, or time wear it out. They have grievous passions, and immoderate perturbations of the minde, feare, sorrow, &c. yet not so continuate, but that they are sometimes merry, apt to profuse laughter (which is more to be wondred at), and that by the authority of [a] Galen himself, by a reason of mixture of blood; *prærubri jocosis delectantur, et irrisores plerumque sunt:* if they be ruddy, they are delighted in jests, and oftentimes scoffers themselves, conceited, and (as Rodericus a Vega comments on that place of Galen) merry, witty, of a pleasant disposition, and yet grievously melancholy anon after. *Omnia discunt sine doctore,* saith Aretæus: they learn without a teacher: and, as [b] Laurentius supposeth, those ferall passions and symptomes of such as think themselves glass, pitchers, feathers, &c. speak strange languages, proceed *a calore cerebri* (if it be in excess), from the brains distempered heat.

SUBSECT. II.

Symptomes of windy Hypochondriacal Melancholy.

IN this hypochondriacal or flatuous melancholy, the symptomes are so ambiguous, (saith [c] Crato, in a counsell of his for a noblewoman) *that the most exquisite physitians cannot determine of the part affected.* Matthew Flaccius, consulted about a noble matron, confessed as much, that in this malady, he, with Hollerius, Fracastorius, Falopius, and others, being to give their sentence of a party labouring of hypochondriacal melancholy, could not find out by the symptomes, which part was most especially affected: some said the womb, some heart, some stomach, &c. and therefore Crato *(consil. 24. lib. 1)* boldly avers, that, in this diversity of symptomes which commonly accompany this disease, [d] *no physitian can truly say what part is affected.* Galen *(lib. 3. de loc. affect.)* reckons up these ordinary symptomes (which all the neotericks repeat) out of Diocles; only this fault he finds with him, that he puts not *feare* and *sorrow* amongst the other signs. Trin-

[a] Lib. de loc. affect. cap. 6. [b] Cap. 6. [c] Hildesheim, spicil. 1. de mel. In hypochondriacâ melancholiâ, adeo ambigua sunt symptomata, ut etiam exercitatissimi medici de loco affecto statuere non possint. [d] Medici de loco affecto nequeunt statuere.

cavellius excuseth Dioeles *(lib. 3. consil. 35)*, because that oftentimes, in a strong head and constitution, a generous spirit, and a valiant, these symptomes appear not, by reason of his valour and courage. [a]Hercules de Saxoniâ (to whom I subscribe) is of the same minde (which I have before touched) that *feare* and *sorrow* are not general symptomes: some feare, and are not sad; some be sad, and feare not; some neither feare nor grieve. The rest are these, beside feare and sorrow, [b]*sharp belchings, fulsome crudities, heat in the bowels, winde and rumbling in the guts, vehement gripings, pain in the belly and stomach sometimes, after meat that is hard of concoction, much watering of the stomach, and moist spittle, cold sweat,* importunus sudor, *unseasonable sweat all over the body*, (as Octavius Horatianus, lib. 2. cap. 5. calls it) *cold joynts, indigestions;* [c]*they cannot endure their own fulsome belchings; continual winde about their hypochondries, heat and griping in their bowels;* præcordia sursum convelluntur, *midriffe, and bowels are pulled up; the veins about their eys look red, and swell from vapours and winde.* Their ears sing now and then; vertigo and giddiness comes by fits, turbulent dreames, dryness, leanness; apt they are to sweat upon all occasions, of all colours and complexions. Many of them are high coloured, especially after meals; which symptome Cardinal Cæsius was much troubled with, and of which he complained to Prosper Calenus his physitian, he could not eat, or drink a cup of wine, but he was as red in the face, as if he had been at a maiors feast. That symptome alone vexeth many. [d]Some again are black, pale, ruddy; sometime their shoulders and shoulder-blades ake; there is a leaping all over their bodies, suddain trembling, a palpitation of the heart, and that *cardiaca passio*, griefe in the mouth of the stomach, which maketh the patient think his heart it self aketh, and sometimes suffocation, *difficultas anhelitûs*, short breath, hard winde, strong pulse, swouning. Montanus *(consil. 55)*, Trincavellius *(lib. 3. consil. 36. et 37)*, Fernelius *(cons. 43)*, Frambesarius *(consult. lib. 1. consil. 17)*, Hildesheim, Claudinus, &c. give instance of every particular. The peculiar symptomes, which properly belong to each part, be these. If it proceed from the stomach, saith

[a] Tract. postumo de mel. Patavii edit. 1620. per Bozettum Bibliop. cap. 2. [b] Acidi ructus, cruditates, æstus in præcordiis, flatus, interdum ventriculi dolores vehementes, sumtoque cibo concoctu difficili, sputum humidum idque multum sequetur, &c. Hip. lib. de mel. Galenus, Melanelius e Ruffo et Aëtio, Altomarus, Piso, Montaltus, Bruel, Wecker, &c. [c] Circa præcordia de assiduâ inflatione queruntur; et, cum sudore totius corporis importuno, frigidos articulos sæpe patiuntur, indigestione laborant, ructus suos insuaves perhorrescunt, viscerum dolores habent. [d] Montaltus, c. 13. Wecker, Fuchsius, c. 19. Altomarus, c. 7. Laurentius, c. 73. Bruel, Gordon.

[a] Savanarola, 'tis full of pain, winde. Guianerius adds, *vertigo, nausea*, much spitting, &c. If from the myrache, a swelling and winde in the hypochondries, a loathing, and appetite to vomit, pulling upwards. If from the heart, aking and trembling of it, much heaviness. If from the liver, there is usually a pain in the right hypochondry. If from the spleen, hardness and griefe in the left hypochondry, a rumbling, much appetite and small digestion (Avicenna). If from the mesaraïck veins and liver on the other side, little or no appetite (Herc. de Saxonia). If from the hypochondries, a rumbling inflation, concoction is hindred, often belching, &c. And from these crudities, windy vapours ascend up to the brain, which trouble the imagination, and cause feare, sorrow, dulness, heaviness, many terrible conceits and chimæras, as Lemnius well observes *(l. 1. c. 16)*: *as* [b] *a black and thick cloud covers the sun, and intercepts his beames and light, so doth this melancholy vapour obnubilate the minde, inforce it to many absurd thoughts and imaginations*, and compel good, wise, honest, discreet men (arising to the brain from the [c] lower parts, *as smoak out of a chimney)* to dote, speak, and do that which becomes them not, their persons, callings, wisdomes. One, by reason of those ascending vapours and gripings rumbling beneath, will not be perswaded but that he hath a serpent in his guts, a viper; another, frogs. Trallianus relates a story of a woman, that imagined she had swallowed an eel, or a serpent; and Felix Platerus *(observat. lib. 1)* hath a most memorable example of a countreyman of his, that by chance falling into a pit where frogs and frogs-spawn was, and a little of that water swallowed, began to suspect that he had likewise swallowed frogs-spawn; and, with that conceit and feare, his phantasie wrought so far, that he verily thought he had yong live frogs in his belly, *qui vivebant ex alimento suo*, that lived by his nourishment, and was so certainly perswaded of it, that, for many yeares following, he could not be rectified in his conceit: he studied physick seaven yeares together, to cure himself, travelled into Italy, France, and Germany, to conferr with the best physitians about it, and, *anno* 1609, asked his counsell amongst the rest. He told him it was winde, his conceit, &c. but *mordicus contradicere, et ore et scriptis probare nitebatur:* no saying would serve: it was no winde, but real frogs: *and do you not hear them croak?* Platerus would have deceived him, by putting live frogs into his excrements; but he, being a physitian himself, would not be deceived, *vir prudens alias, et*

[a] Pract. major. Dolor in eo et ventositas, nausea. [b] Ut atra densaque nubes, soli offusa, radios et lumen ejus intercipit et offuscat; sic, &c. [c] Ut fumus e camino.

doctus, a wise and learned man otherwise, a doctor of physick; and after seaven yeares dotage in this kinde, *a phantasiâ liberatus est*, he was cured. Laurentius and Goulart have many such examples, if you be desirous to read them. One commodity, above the rest which are melancholy, these windy flatuous have —*lucida intervalla*: their symptomes and pains are not usually so continuate as the rest, but come by fits, feare and sorrow and the rest: yet, in another, they exceed all others; and that is, [a] they are luxurious, incontinent, and prone to venery, by reason of winde, *et facile amant, et quamlibet fere amant* (Jason Pratensis). [b] Rhasis is of opinion, that Venus doth many of them much good; the other symptomes of the minde be common with the rest.

SUBSECT. III.

Symptomes of Melancholy abounding in the whole body.

THEIR bodies, that are affected with this universal melancholy, are most part black; [c] *the melancholy juyce is redundant all over*; hirsute they are, and lean; they have broad veins, their blood is gross and thick. [d] *Their spleen is weak*, and a liver apt to ingender the humour; they have kept bad dyet, or have had some evacuation stopped, as hæmroids, or moneths in women, which [e] Trallianus, in the cure, would have carefully to be inquired, and withal to observe of what complexion the party is, black or red. For, as Forrestus and Hollerius contend, if [f] they be black, it proceeds from abundance of natural melancholy; if it proceed from cares, agony, discontents, dyet, exercise, &c. they may be as well of any other colour, red, yellow, pale, as black, and yet their whole blood corrupt: *prærubri colore sæpe sunt tales, sæpe flavi* (saith [g] Montaltus, *cap.* 22). The best way to discern this species, is to let them bleed: if the blood be corrupt, thick, and black, and they withall free from those hypochondriacal symptomes, and not so grievously troubled with them, or those of the head, it argues they are melancholy *a toto corpore*. The fumes which arise from this corrupt blood, disturb the minde,

[a] Hypochondriaci maxime affectant coire, et multiplicatur coitus in ipsis, eo quod ventositates multiplicantur in hypochondriis, et coitus sæpe allevat has ventositates. [b] Cont. lib. 1. tract. 9. [c] Wecker, Melancholicus siccus toto corpore redundans. [d] Splen naturâ imbecillior. Montaltus, cap. 22. [e] Lib. 1. cap. 16. Interrogare convenit, an aliqua evacuationis retentio obvenerit, viri in hæmorrhoid. mulierum menstruis; et vide faciem similiter, an sit rubicunda. [f] Naturales nigri acquisiti a toto corpore, sæpe rubicundi. [g] Montaltus, cap. 22. Piso. Ex colore sanguinis si minus verum, si fluat niger, &c.

and make them fearful and sorrowful, heavy-hearted, as the rest, dejected, discontented, solitary, silent, weary of their lives, dull and heavy, or merry, &c. and, if far gone, that which Apuleius wished to his enemy, by way of imprecation, is true in them: [a] *dead mens bones, hobgoblins, ghosts, are ever in their mindes, and meet them still in every turn: all the bugbears of the night, and terrours and fairybabes of tombes and graves, are before their eys and in their thoughts, as to women and children, if they be in the dark alone.* If they hear or read, or see any tragical object, it sticks by them; they are afraid of death, and yet weary of their lives; in their discontented humours, they quarrel with all the world, bitterly inveigh, tax satyrically; and, because they cannot otherwise vent their passions, or redress what is amiss, as they mean, they will, by violent death, at last be revenged on themselves.

SUBSECT. IV.

Symptomes of Maids, Nuns, and Widows Melancholy.

BECAUSE Lodovicus Mercatus (in his secund book *de mulier. affect. c. 4)*, and Rodericus a Castro *(de morb. mulier. c. 3. l. 2)*, two famous physitians in Spain, Daniel Sennertus of Wittenburg *(lib. 1. part. 2. cap. 13)*, with others, have vouchsafed in their workes not long since published, to write two just treatises *de Melancholiâ Virginum, Monialium, et Viduarum*, as a peculiar species of melancholy (which I have already specified) distinct from the rest, ([b] for it much differs from that which commonly befals men and other women, as having one only cause proper to women alone) I may not omit, in this general survey of melancholy symptomes, to set down the particular signs of such parties so misaffected.

The causes are assigned out of Hippocrates, Cleopatra, Moschion, and those old *gynæciorum scriptores*, of this feral malady, in more ancient maids, widows and barren women, *ob septum transversum violatum* (saith Mercatus), by reason of the midriffe or *diaphragma*, heart and brain offended with those vicious vapours which come from menstruous blood; *inflammationem arteriæ circa dorsum*, Rodericus adds, an inflammation of the back, which with the rest is offended

[a] Apul. l. 1. Semper obviæ species mortuorum: quidquid umbrarum est usquam, quidquid lemurum et larvarum, oculis suis aggerunt: sibi fingunt omnia noctium occursacula, omnia lustrorum formidamina; omnia sepulcrorum terriculamento. [b] Differt enim ab eâ quæ viris et reliquis fœminis communiter contingit, propriam habens causam.

by [a]that fuliginous exhalation of corrupt seed, troubling the brain, heart and minde; the brain I say, not in essence, but by consent; *universa enim hujus affectûs caussa ab utero pendet, et a sanguinis menstrui malitiâ*; for, in a word, the whole malady proceeds from that inflammation, putredity, black smoky vapours, &c. from thence comes care, sorrow, and anxiety, obfuscation of spirits, agony, desperation, and the like, which are intended or remitted, *si amatorius accesserit ardor*, or any other violent object or perturbation of minde. This melancholy may happen to widows, with much care and sorrow, as frequently it doth, by reason of a suddain alteration of their accustomed course of life, &c. To such as lye in child-bed, *ob suppressam purgationem*; but to nuns and more ancient maids, and some barren women, for the causes abovesaid, 'tis more familiar; *crebrius his quam reliquis accidit, inquit Rodericus*; the rest are not altogether excluded.

Out of these causes Rodericus defines it, with Aretæus, to be *angorem animi*, a vexation of the minde, a suddain sorrow from a small, light, or no occasion, [b]with a kinde of still dotage and griefe of some part or other, head, heart, breasts, sides, back, belly, &c. with much solitariness, weeping, distraction, &c. from which they are sometimes suddainly delivered, because it comes and goes by fits, and is not so permanent as other melancholy.

But, to leave this briefe description, the most ordinary symptomes be these: *pulsatio juxta dorsum*, a beating about the back, which is almost perpetual; the skin is many times rough, squalid, especially (as Aretæus observes) about the arms, knees, and knuckles. The midriffe and heart-strings do burn and beat very fearfully; and, when this vapour or fume is stirred, flyeth upward, the heart it self beats, is sore grieved, and faints; *fauces siccitate præcluduntur, ut difficulter possit ab uteri strangulatione discerni*, like fits of the mother; *alvus plerisque nil reddit, aliis exiguum, acre, biliosum; lotium flavum*. They complain many times, saith Mercatus, of a great pain in their heads, about their hearts, and hypochondries, and so likewise in their breasts, which are often sore; sometimes ready to swoun, their faces are inflamed, and red, they are dry, thirsty, suddainly hot, much troubled with winde, cannot sleep, &c.

[a] Ex menstrui sanguinis tetrâ ad cor et cerebrum exhalatione; vitiatum semen mentem perturbat, &c. non per essentiam, sed per consensum. Animus mœrens et anxius inde malum trahit, et spiritus cerebri obfuscantur; quæ cuncta augentur, &c. [b] Cum tacito delirio ac dolore alicujus partis internæ, dorsi, hypochondrii, cordis regionem et universam mammam interdum occupantis, &c. Cutis aliquando squalida, aspera, rugosa, præcipue cubitis, genibus, et digitorum articulis; præcordia ingenti sæpe terrore æstuant et pulsent; cumque vapor excitatus sursum evolat, cor palpitat aut premitur, animus deficit, &c.

And from hence proceed *ferina deliramenta*, a bruitish kinde of dotage, troublesome sleep, terrible dreames in the night, *subrusticus pudor, et verecundia ignava*, a foolishly kinde of bashfulness to some, perverse conceits and opinions, [a] dejection of minde, much discontent, preposterous judgement. They are apt to loath, dislike, disdain, to be weary of every object, &c. each thing almost is tedious to them; they pine away, void of counsell, apt to weep, and tremble, timorous, fearful, sad, and out of all hopes of better fortunes. They take delight in nothing for the time, but love to be alone and solitary, though that do them more harm. And thus they are affected so long as this vapour lasteth; but, by-and-by, as pleasant and merry as ever they were in their lives, they sing, discourse and laugh in any good company, upon all occasions; and so by fits it takes them now and then, except the malady be inveterate; and then 'tis more frequent, vehement, and continuate. Many of them cannot tell how to express themselves in words, how it holds them, what ails them; you cannot understand them, or well tell what to make of their sayings; so far gone sometimes, so stupified and distracted, they think themselves bewitched; they are in despair, *aptæ ad fletum, desperationem, dolores mammis et hypochondriis.* Mercatus therefore adds, now their breasts, now their hypochondries, belly and sides, then their heart and head akes; now heat, then winde, now this, now that offends; they are weary of all; [b] and yet will not, cannot again tell how, where or what offends them, though they be in great pain, agony, and frequently complain, grieving, sighing, weeping and discontented still, *sine caussâ manifestâ*, most part; yet, I say, they will complain, grudge, lament, and not be perswaded but that they are troubled with an evil spirit; which is frequent in Germany, (saith Rodericus) amongst the common sort, and to such as are most grievously affected; (for he makes three degrees of this disease in women) they are in despair, surely forespoken or bewitched, and in extremity of their dotage, (weary of their lives) some of them will attempt to make away themselves. Some think they see visions, conferr with spirits and divels; they shall surely be damned, are afraid of some treachery, imminent danger, and the like; they will not speak, make answer to any question, but are almost distracted,

[a] Animi dejectio, perversa rerum existimatio, præposterum judicium. Fastidiosi, languentes, tædiosi, consilii inopes, lacrymosæ, timentes, mœstæ, cum summa rerum meliorum desperatione, nulla re delectantur, solitudinem amant, &c. [b] Volunt aperire molestiam quam patiuntur; sed conqueruntur tamen de capite, corde, mammis, &c. In puteos fere maniaci prosilire, ac strangulari cupiunt, nulla oblationis suavitate ad spem salutis recuperandam erigi, &c. Familiares non curant; non loquuntur, non respondent, &c. et hæc gravioria si, &c.

mad, or stupid for the time, and by fits: and thus it holds them, as they are more or less affected, and as the inner humour is intended or remitted, or by outward objects and perturbations aggravated, solitariness, idleness, &c.

Many other maladies there are, incident to yong women, out of that one and only cause above specified, many ferall diseases. I will not so much as mention their names: melancholy alone is the subject of my present discourse, from which I will not swerve. The severall cures of this infirmity, concerning dyet, which must be very sparing, phlebotomy, physick, internal, external remedies, are at large in great variety in * Rodericus a Castro, Sennertus, and Mercatus, which who so will, as occasion serves, may make use of. But the best and surest remedy of all, is to see them well placed, and marryed to good husbands in due time; *hinc illæ lacrymæ*, that's the primary cause, and this the ready cure, to give them content to their desires. I write not this to patronize any wanton, idle flurt, lascivious or light huswives, which are too forward many times, unruly, and apt to cast away themselves on him that comes next, without all care, counsell, circumspection, and judgement. If religion, good discipline, honest education, wholesome exhortation, faire promises, fame and loss of good name, cannot inhibit and deter such, (which, to chaste and sober maids, cannot chuse but avail much) labour and exercise, strict dyet, rigour, and threats, may more opportunely be used, and are able of themselves to qualifie and divert an ill disposed temperament. For seldome shall you see an hired servant, a poor handmaid, though antient, that is kept hard to her work and bodily labour, a course countrey wench, troubled in this kinde, but noble virgins, nice gentlewomen, such as are solitary and idle, live at ease, lead a life out of action and employment, that fare well, in great houses, and jovial companies, ill disposed peradventure of themselves, and not willing to make any resistance, discontented otherwise, of weak judgement, able bodies, and subject to passions *(grandiores virgines*, saith Mercatus, *steriles, et viduæ, plerumque melancholicæ)* such for the most part are mis-affected, and prone to this disease. I do not so much pitty them that may otherwise be eased; but those alone, that, out of a strong temperament, innate constitution, are violently carryed away with this torrent of inward humours, and, though very modest of themselves, sober, religious, vertuous, and well given (as many so distressed maids are), yet cannot make resistance; these grievances will appear, this malady will take place, and now manifestly shews it self, and may not other-

* Clysteres et helleborismum Matthioli summe laudat.

wise be helped. But where am I? Into what subject have I rushed? What have I to do with nuns, maids, virgins, widows? I am a bachelor my self, and lead a monastick life in a college: *næ ego sane ineptus, qui hæc dixerim;* I confess 'tis an indecorum; and as Pallas a virgin blushed, when Jupiter by chance spake of love matters in her presence, and turn'd away her face; *me reprimam;* though my subject necessarily require it, I will say no more.

And yet I must and will say something more, add a word or two in *gratiam virginum et viduarum,* in favour of all such distressed parties, in commiseration of their present estate. And, as I cannot chuse but condole their mishap that labour of this infirmity, and are destitute of help in this case, so must I needs inveigh against them that are in fault, more than manifest causes, and as bitterly tax those tyrannizing pseudopoliticians, superstitious orders, rash vowes, hard-hearted parents, guardians, unnatural friends, allies, (call them how you will) those careless and stupid overseers, that out of worldly respects, covetousness, supine negligence, their own private ends, *(cum sibi sit interim bene)* can so severely reject, stubbornly neglect, and impiously contemn, without all remorse and pitty, the tears, sighs, groans, and grievous miseries, of such poor soules committed to their charge. How odious and abominable are those superstitious and rash vowes of popish monasteries, so to bind and inforce men and women to vow virginity, to lead a single life against the laws of nature, opposite to religion, policy, and humanity! so to starve, to offer violence, to suppress the vigour of youth! by rigorous statutes, severe lawes, vain perswasions, to debar them of that, to which by their innate temperature they are so furiously inclined, urgently carryed, and sometimes precipitated, even irresistibly led, to the prejudice of their soules health, and good estate of body and minde! and all for base and private respects, to maintain their gross superstition, to inrich themselves and their territories (as they falsly suppose) by hindering some marriages, that the world be not full of beggers, and their parishes pestered with orphans. Stupid politicians! *hæccine fieri flagitia?* ought these things so to be carryed? *Better marry than burn,* saith the apostle; but they are otherwise perswaded. They will by all meanes quench their neighbours house, if it be on fire; but that fire of lust, which breaks out into such lamentable flames, they will not take notice of it; their own bowels oftentimes, flesh and blood, shall so rage and burn; and they will not see it. *Miserum est,* saith Austin, *seipsum non miserescere;* and they are miserable in the mean time, that cannot pitty themselves, the common good of all, and, *per consequens,* their own estates. For, let

them but consider what fearful maladies, ferall diseases, gross inconveniencies come to both sexes by this inforced temperance. It troubles me to think of, much more to relate, those frequent aborts and murdering of infants in their nunneries (read [a]Kemnitius and others), their notorious fornications, those spintrias, tribadas, ambubaias, &c. those rapes, incests, adulteries, mastuprations, sodomies, buggeries, of monkes and fryers. (See Bale's Visitation of Abbies, [b]Mercurialis, Rodericus a Castro, Peter Forestus, and divers physitians.) I know their ordinary apologies and excuses for these things; *sed viderint politici, medici, theologi:* I shall more opportunely meet with them [c]elsewhere.

> Illius viduæ, aut patronum virginis hujus,
> Ne me forte putes, verbum non amplius addam.

MEMB. III.

Immediate Cause of these precedent Symptomes.

TO give some satisfaction to melancholy men that are troubled with these symptomes, a better meanes, in my judgement, cannot be taken, than to shew them the causes whence they proceed; not from divels, as they suppose, or that they are bewitched or forsaken of God, hear or see, &c. as many of them think, but from natural and inward causes; that, so knowing them, they may better avoid the effects, or at least endure them with more patience. The most grievous and common symptomes are feare and sorrow, and that without a cause, to the wisest and discreetest men, in this malady not to be avoided. The reason why they are so, Aëtius discusseth at large, Tetrabib. 2. 2. in his first probleme out of Galen. *lib.* 2. *de caussis sympt.* 1. For Galen imputeth all to the cold that is black, and thinks that the spirits being darkned, and the substance of the brain cloudy and dark, all the objects thereof appear terrible, and the [d]minde it self, by those dark, obscure, gross fumes, ascending from black humours, is in continual darkness, feare and sorrow; divers terrible monstrous fictions in a thousand shapes and apparitions occurr, with violent passions, by which the brain and phantasie are troubled and eclipsed. [e]Fracastorius *(lib.* 2. *de intellect.)* will have

[a] Examen conc. Trident. de cœlibatu sacerd. [b] Cap. de Satyr. et Priapis. [c] Part 3. sect. 2. Memb. 5. Subs. 5. [d] Vaporei crassi et nigri a ventriculo in cerebrum exhalant. Fel. Platerus. [e] Calidi bilares, frigidi indispositi ad actiones, et ideo solitarii, nocturni, non ob tenebras æternas, ut medici volunt, sed ob frigus: multi melancholici nocte ambulant intrepidi. Vapores melancholici, spiritibus misti, tenebrarum causæ sunt. Cap. 1.

cold to be the cause of feare and sorrow; for such as are cold, are ill disposed to mirth, dull, and heavy, by nature solitary, silent; and not for any inward darkness (as physitians think); for many melancholy men dare boldly be, continue, and walk in the dark, and delight in it: solum frigidi timidi: if they be hot, they are merry; and the more hot, the more furious, and void of feare, as we see in mad-men: but this reason holds not; for then no melancholy, proceeding from choler adust, should feare. Averroës scoffes at Galen for his reasons, and brings five arguments to refell them: so doth Herc. de Saxoniâ, *(Tract. de melan. cap. 3)* assigning other causes, which are copiously censured and confuted by Ælianus Montaltus, *cap. 5. et 6.* Lod. Mercatus, *de Inter. morb. cur. lib. 1. cap. 17.* Altomarus, *cap. 7. de mel.* Guianerius, *tract. 15. c. 1.* Bright, *cap. 17.* Laurentius, *cap. 5.* Valesius, *med. cont. lib. 5. con. 1.* [a] *Distemperature* (they conclude) *makes black juyce; blackness obscures the spirits; the spirits obscured, cause feare and sorrow.* Laurentius *(cap. 13)* supposeth these black fumes offend especially the diaphragma or midriffe, and so, *per consequens*, the minde, which is obscured, as [b] the sun by a cloud. To this opinion of Galen, almost all the Greeks and Arabians subscribe, the Latins new and old; *internæ tenebræ offuscant animum, ut externæ nocent pueris:* as children are affrighted in the dark, so are melancholy men at all times, [c] as having the inward cause with them, and still carrying it about. Which black vapours, whether they proceed from the black blood about the heart, (as T. W. Jes. thinks, in his Treatise of the passions of the minde) or stomach, spleen, midriffe, or all the misaffected parts together, it boots not; they keep the minde in a perpetual dungeon, and oppress it with continual feares, anxieties, sorrows, &c. It is an ordinary thing for such as are sound, to laugh at this dejected pusillanimity, and those other symptomes of melancholy, to make themselves merry with them, and to wonder at such, as toyes and trifles, which may be resisted and withstood, if they will themselves: but let him that so wonders, consider with himself, that, if a man should tell him on a suddain, some of his especial friends were dead, could he choose but grieve? or set him upon a steep rock, where he should be in danger to be precipitated, could he be secure? his heart would tremble for feare, and his head be giddy. P. Byarus

[a] Intemperies facit succum nigrum; nigrities obscurat spiritum; obscuratio spiritûs facit metum et tristitiam. [b] Ut nubecula solem offuscet. Constantinus, lib. de melanch. [c] Altomarus, c. 7. Caussam timoris circumfert. Ater humor passionis materia; et atri spiritus perpetuam animæ domicilio offundunt noctem.

(Tract. de pest.) gives instance (as I have said) [a] *and put case* (saith he) *in one that walks upon a plank; if it lye on the ground, he can safely do it; but, if the same plank be laid over some deep water, instead of a bridge, he is vehemently moved; and 'tis nothing but his imagination,* formâ cadendi impressâ, *to which his other members and faculties obey.* Yea, but you inferr, that such men have a just cause to feare, a true object of feare: so have melancholy men an inward cause, a perpetual fume and darkness, causing feare, griefe, suspition, which they carry with them—an object which cannot be removed, but sticks as close, and is as inseparable, as a shadow to a body; and who can expell, or over-run his shadow? remove heat of the liver, a cold stomach, weak spleen: remove those adust humours and vapours arising from them, black blood from the heart, all outward perturbations, take away the cause; and then bid them not grieve nor feare, or be heavy, dull, lumpish: otherwise counsell can do little good; you may as well bid him that is sick of an ague, not to be adry; or him that is wounded, not to feel pain.

Suspition follows feare and sorrow at heels, arising out of the same fountain; so thinks [b] Fracastorius, *that feare is the cause of suspition, and still they suspect some treachery, or some secret machination to be framed against them;* still they distrust. Restlesness proceeds from the same spring; variety of fumes makes them like and dislike. Solitariness, avoiding of light, that they are weary of their lives, hate the world, arise from the same causes; for their spirits and humours are opposite to light; feare makes them avoid company, and absent themselves, lest they should be misused, hissed at, or overshoot themselves; which still they suspect. They are prone to venery, by reason of winde; angry, waspish, and fretting still, out of abundance of choler, which causeth fearful dreames, and violent perturbations to them, both sleeping and waking. That they suppose they have no heads, flye, sink, they are pots, glasses, &c. is winde in their heads. [c] Herc. de Saxoniâ doth ascribe this to the severall motions in the animal spirits, *their dilatation, contraction, confusion, alteration, tenebrosity, hot or cold distemperature,* excluding all material humours. [d] Fra-

[a] Pone exemplum, quod quis potest ambulare super trabem quæ est in viâ: sed si sit super aquam profundam, loco pontis, non ambulabit super eam, eo quod imaginatur in animo et timet vehementer, formâ cadendi impressâ, cui obediunt membra omnia, et facultates reliquæ. [b] Lib. 2. de intellectione. Suspicioni ob timorem et obliquum discursum; et semper inde putant sibi fieri insidias. Lauren. 5. [c] Tract. de mel. cap. 7. Ex dilatatione, contractione, confusione, tenebrositate spirituum, calidâ, frigidâ intemperie, &c. [d] Illud inquisitione dignum, cur tam falsa recipiant, habere se cornua, esse mortuos, nasutos, esse aves, &c.

castorius *accounts it a thing worthy of inquisition, why they should entertain such false conceits, as that they have horns, great noses, that they are birds, beasts, &c.* why they should think themselves kings, lords, cardinals. For the first, [a] Fracastorius gives two reasons: *one is the disposition of the body; the other, the occasion of the phantasie,* as if their eys be purblind, their ears sing by reason of some cold and rheume, &c. To the second, Laurentius answers, the imagination, inwardly or outwardly moved, represents to the understanding, not inticements only, to favour the passion, or dislike; but a very intensive pleasure follows the passion, or displeasure; and the will and reason are captivated by delighting in it.

Why students and lovers are so often melancholy and mad, the philosopher of [b] Conimbra assigns this reason, *because, by a vehement and continuall meditation of that wherewith they are affected, they fetch up the spirits into the brain; and, with the heat brought with them, they incend it beyond measure; and the cells of the inner senses dissolve their temperature; which being dissolved, they cannot perform their offices as they ought.*

Why melancholy men are witty, (which Aristotle hath long since maintained in his problemes; and that [c] all learned men, famous philosophers, and law-givers, *ad unum fere omnes melancholici,* have still been melancholy) is a probleme much controverted. Jason Pratensis will have it understood of natural melancholy; (which opinion Melancthon inclines to, in his book *de Animâ,* and Marcilius Ficinus *de san. tuen. lib. 1. cap. 5*) but not simple; for that makes men stupid, heavy, dull, being cold and dry, fearful, fools, and solitary, but mixt with the other humours, flegm only excepted; and they not adust, [d] but so mixt, as that blood be half, with little or no adustion, that they be neither too hot nor too cold. Aponensis (cited by Melancthon) thinks it proceeds from melancholy adust, excluding all natural melancholy, as too cold. Laurentius condemns his tenent, because adustion of humours makes men mad, as lime burns when water is cast on it. It must be mixt with blood, and somewhat adust; and so that old aphorisme of Aristotle may be verified: *nullum magnum ingenium sine mixturâ dementiæ,* no excellent wit without a mixture of madness. Fracastorius shall decide the controversie;

[a] 1. Dispositio corporis. 2. Occasio imaginationis. [b] In pro. li. de cœlo. Vehemens et assidua cogitatio rei erga quam afficitur, spiritus in cerebrum evocat. [c] Melancholici ingeniosi omnes, summi viri in artibus et disciplinis, sive circum imperatoriam aut rem. disciplinam, omnes fere melancholici. Aristoteles. [d] Adeo miscentur, ut sit duplum sanguinis ad reliqua duo.

[a] *flegmatick are dull: sanguine, lively, pleasant, acceptable and merry, but not witty: cholerick are too swift in motion, and furious, impatient of contemplation, deceitful wits: melancholy men have the most excellent wits, but not all; this humour may be hot or cold, thick or thin; if too hot, they are furious and mad; if too cold, dull, stupid, timorous and sad: if temperate, excellent, rather inclining to that extream of heat, than cold.* This sentence of his will agree with that of Heraclitus; a dry light makes a wise minde; temperate heat and dryness are the chiefe causes of a good wit; therefore, saith Ælian, an elephant is the wisest of all bruit beasts, because his brain is dryest, *et ob atræ bilis copiam:* this reason Cardan approves *(subtil. l. 12)*. Jo. Baptista Silvaticus, a physitian of Millan, (in his first controversie) hath copiously handled this question; Rulandus, in his problemes, Cælius Rhodoginus, *lib.* 17. Valleriola, 6to *narrat. med.* Herc. de Saxoniâ, *Tract. post. de mel. cap.* 3. Lodovicus Mercatus, *de inter. morb. cur. lib. cap.* 17. Baptista Porta, *Physiog. lib.* 1. *c.* 13. and many others.

Weeping, sighing, laughing, itching, trembling, sweating, blushing, hearing and seeing strange noyses, visions, winde, crudity, are motions of the body, depending upon these precedent motions of the minde. Neither are tears affections, but actions (as Scaliger holds): [b] *the voyce of such as are afraid trembles, because the heart is shaken.* (Coimb. *prob.* 6. *sec.* 3. *de som.)* Why they stut or faulter in their speech, Mercurialis and Montaltus *(cap.* 17.*)* give like reasons out of Hippocrates, [c] *dryness, which makes the nerves of the tongue torpid.* Fast speaking, (which is a symptome of some few) Aëtius will have caused [d] *from abundance of winde, and swiftness of imagination;* [e] *baldness comes from excess of dryness;* hirsuteness, from a dry temperature. The cause of much waking in a dry brain, continuall meditation, discontent, feares, and cares, that suffer not the minde to be at rest: incontinency is from winde, and an hot liver (Montanus *cons.* 26*)*. Rumbling in the guts is caused from winde, and winde from ill concoction, weakness of natural heat, or a distempered heat and cold; [f] palpitation of the heart, from vapours; heaviness and aking, from the same cause. That the belly is hard, winde is a cause, and of that leaping in many parts. Redness of the face, and

[a] Lib. 2. de Intellectione. Pingui sunt Minervâ phlegmatici; sanguinei amabiles, grati, hilares, at non ingeniosi; cholerici celeres motu, et ob id contemplationis impatientes: melancholici solum excellentes, &c. [b] Trepidantium vox tremula, quia cor quatitur. [c] Ob ariditatem quæ reddit nervos linguæ torpidos. [d] Incontinentia linguæ ex copiâ flatuum, et velocitate imaginationis. [e] Calvities ob siccitatis excessum. [f] Aëtius.

itching, as if they were flea-bitten, or stung with pis-mires, from a sharp subtil winde: [a] cold sweat, from vapours arising from the hypochondries, which pitch upon the skin; leanness for want of good nourishment. Why their appetite is so great, [b] Aëtius answers: *os ventris frigescit*, cold in those inner parts, cold belly, and hot liver, causeth crudity; and intention proceeds from perturbations; [c] our soule, for want of spirits, cannot attend exactly to so many intentive operations; being exhaust, and overswayed by passion, she cannot consider the reasons which may disswade her from such affections.

[d] Bashfulness and blushing is a passion proper to men alone, and is not only caused for [e] some shame and ignominy, or that they are guilty unto themselves of some fowl fact committed, but (as [f] Fracastorius well determines) *ob defectum proprium, et timorem, from feare, and a conceit of our defects. The face labours and is troubled at his presence that sees our defects; and nature, willing to help, sends thither heat; heat draws the subtilest blood; and so we blush. They that are bold, arrogant and careless, seldome or never blush, but such as are fearful.* Anthonius Lodovicus, in his book *de pudore*, will have this subtil blood to arise in the face, not so much for the reverence of our betters in presence, [g] *but for joy and pleasure, or if any thing at unawares shall pass from us, a suddain accident, occurse, or meeting* (which Disarius, in [h] Macrobius, confirms) any object heard or seen (for blind men never blush as Dandinus observes; the night and darkness make men impudent,)—or that we be staid before our betters, or in company we like not, or if any thing molest and offend us—*erubescentia* turns to *rubor*, blushing to a continuate redness. [i] Sometimes the extremity of the ears tingle, and are red, sometimes the whole face, *etsi nihil vitiosum commiseris*, as Lodovicus holds: though Aristotle is of opinion, *omnis pudor ex vitio commisso*, all shame for some offence. But we finde otherwise; it may as well proceed [k] from feare, from force, and inexperience, (so [l] Dandinus holds) as vice; a hot liver, saith Duretus *(natis in Hollerium); from a hot brain, from winde, the lungs*

[a] Lauren. c. 19. [b] Tetrab. 2. ser. 2. c. 10. [c] Ant. Lodovicus prob. lib. 1. sect. 5. de atrabilariis. [d] Subrusticus pudor, vitiosus pudor. [e] Ob ignominiam aut turpedinem facti, &c. [f] De symp. et Antip. cap. 12. Laborat facies ob præscitiam ejus qui defectum nostrum videt; et natura, quasi opem latura, calorem illuc mittit; calor sanguinem trahit; unde rubor. Audaces non rubent, &c. [g] Ob gaudium et voluptatem foras exit sanguis, aut ob melioris reverentiam, aut ob subitum occursum, aut si quid incautius exciderit. [h] Com. in Arist. de animâ. Cæci ut plurimum impudentes. Nox facit impudentes. [i] Alexander Aphrodisiensis makes all bashfulness a vertue; eamque se refert in seipso experiri solitum, etsi esset admodum senex. [k] Sæpe post cibum apti ad ruborem, ex potu vini, ex timore sæpe, et ab hepate calido, cerebro calido, &c. [l] Com. in Arist. de Animâ. Tam a vi et inexperientiâ quam a vitio.

heated, or after drinking of wine, strong drink, perturbations, &c.

Laughter, what it is, saith [a] Tullie, *how caused, where, and so suddainly breaks out, that, desirous to stay it, we cannot, how it comes to possess and stir our face, veins, eys, countenance, mouth, sides, let Democritus determine.* The cause, that it often affects melancholy men so much, is given by Gomesius *(l. 3. de sale genial. cap. 18)*—abundance of pleasant vapours, which, in sanguine melancholy especially, break from the heart, [b] *and tickle the midriffe, because it is tranverse and full of nerves; by which titillation the sense being moved, and the arteries distended, or pulled, the spirits from thence move and possess the sides, veins, countenance, eys.* See more in Jossius, *de risu, et fletu*, Vives, 3. *de Animâ.* Tears, as Scaliger defines, proceed from griefe and pitty, [c] *or from the heating of a moist brain; for a dry cannot weep.*

That they see and hear so many phantasmes, chimæras, noyses, visions, &c. (as Fienus hath discoursed at large in his book of imagination, and [d] Lavater, *de spectris, part. 1. cap. 2, 3, 4*) their corrupt phantasie makes them see and hear that which indeed is neither heard nor seen. *Qui multum jejunant, aut noctes ducunt insomnes*, they that much fast, or want sleep, as melancholy or sick men commonly do, see visions, or such as are weak-sighted, very timorous by nature, mad, distracted, or earnestly sick. *Sabini, quod volunt, somniant*, as the saying is; they dream of that they desire. Like Sarmiento the Spaniard, who, when he was sent to discover the Streights of Magellan, and confine places, by the prorex of Peru, standing on the top of an hill, *amœnissimam planitiem despicere sibi visus fuit, ædificia magnifica, quamplurimos pagos, altas turres, splendida templa*, and brave cities, built like ours in Europe; (not saith mine [e] author) that there was any such thing, but that he was *vanissimus et nimis credulus*, and would faign have had it so. Or (as [f] Lod. Mercatus proves), by reason of inward vapours, and humours from blood, choler, &c. diversly mixt, they apprehend and see outwardly, as they suppose, divers images, which indeed are not. As they that drink wine think all runs round, when it is their own brain; so is it with these men; the fault and cause is inward, as Galen affirms; [g] mad-men and such as are near death, *quas extra se*

[a] 2. De oratore. Quid ipse risus, quo pacto concitetur, ubi sit, &c. [b] Diaphragma titillant, quia transversum et nervosum, quâ titillatione moto sensu atque arteriis distentis, spiritus inde latera, venas, os, oculos occupant. [c] Ex calefactione humidi cerebri; nam ex sicco lacrymæ non fluunt. [d] Res mirandas imaginantur; et putant se videre quæ nec vident, nec audiunt. [e] Lact. lib. 13. cap. 2. descript. Indiæ Occident. [f] Lib. 1. cap. 17. cap. de mel. [g] Insani, et qui morti vicini sunt, res, quas extra se videre putant, intra oculos habent.

videre putant imagines, intra oculos habent; 'tis in their brain, which seems to be before them; the brain, as a concave glass, reflects solid bodies. *Senes etiam decrepiti cerebrum habent concavum et aridum, ut imaginentur se videre* (saith [a] Boissardus) *quæ non sunt;* old men are too frequently mistaken, and dote in like case: or, as he that looketh through a peece of red glass, judgeth every thing he sees to be red; corrupt vapours mounting from the body to the head, and distilling again from thence to the eys, when they have mingled themselves with the watery crystal which receiveth the shadows of things to be seen, make all things appear of the same colour, which remains in the humour that overspreads our sight, as to melancholy men all is black, to flegmatick all white, &c. Or else, as before, the organs, corrupt by a corrupt phantasie, (as Lemnius, *lib.* 1. *cap.* 16. well quotes) [b] *cause a great agitation of spirits and humours, which wander to and fro in all the creeks of the brain, and cause such apparitions before their eys.* One thinks he reads something written in the moon, as Pythagoras is said to have done of old; another smells brimstone, hears Cerberus bark: Orestes, now mad, supposed he saw the Furies tormenting him, and his mother still ready to run upon him.

> O mater! obsecro, noli me persequi
> His Furiis, aspectu anguineis, horribilibus!
> Ecce! ecce! me invadunt! in me jam ruunt!

but Electra told him, thus raving in his mad fit, he saw no such sights at all; it was but his crazed imagination,

> Quiesce, quiesce, miser, in linteis tuis;
> Non cernis etenim, quæ videre te putas.

So Pentheus *(in Bacchis Euripidis)* saw two suns, two Thebes: his brain alone was troubled. Sickness is an ordinary cause of such sights. Cardan, *subtil.* 8: *mens ægra, laboribus et jejuniis fracta, facit eos videre, audire, &c.* And. Osiander beheld strange visions, and Alexander ab Alexandro, both in their sickness, which he relates *(de rerum varietat. lib.* 8. *cap.* 44*)*. Albategnius, that noble Arabian, on his death-bed, saw a ship ascending and descending: which Fracastorius records of his friend Baptista Turrianus. Weak sight, and a vain perswasion withall, may effect as much, and secund causes concurring, as an oar in water makes a refraction, and seems bigger, bended double, &c. The thickness of the ayr may cause such effects; or any object not well discerned in the dark,

[a] Cap. 10. de Spirit. apparitione. [b] De occult. Nat. mirac.

feare and phantasie will suspect to be a ghost, a divel, &c. [a] *Quod nimis miseri timent, hoc facile credunt:* we are apt to beleeve, and mistake in such cases. Marcellus Donatus *(lib. 2. cap. 1)* brings in a story out of Aristotle, of one Antepheron, which likely saw, wheresoever he was, his own image in the ayr, as in a glass. Vitellio *(lib. 10. perspect.)* hath such another instance of a familiar acquaintance of his, that, after the want of three or four nights sleep, as he was riding by a river side, saw another riding with him, and using all such gestures as he did; but, when more light appeared, it vanished. Eremites and anachorites have frequently such absurd visions, revelations, by reason of much fasting, and bad dyet: many are deceived by legerdemain, as Scot hath well shewed in his book of the discovery of witchcraft, and Cardan, *subtil.* 18. Suffites, perfumes, suffumigations, mixt candles, perspective glasses, and such natural causes, make men look as if they were dead, or with horse-heads, bulls-horns, and such like brutish shapes, the room full of snakes, adders, dark, light, green, red, of all colours, as you may perceive in Baptista Porta, Alexis, Albertus, and others:—glow-worms, fire-drakes, meteors, *ignis fatuus*, (which Plinius, *lib. 2. cap. 37.* calls Castor and Pollux) with many such that appear in moorish grounds, about church-yards, moist valleys, or where battels have been fought; the causes of which read in Goclenius, Velcurius, Finkius, &c. Such feats are often done, to frighten children, with squibs, rotten wood, &c. to make folks look as if they were dead, [b] *solito majores*, bigger, lesser, fairer, fowler, *ut astantes sine capitibus videantur, aut toti igniti, aut formâ dæmonum. Accipe pilos canis nigri, &c.* saith Albertus; and so 'tis ordinary to see strange uncouth sights by catoptricks; who knows not that if, in a dark room, the light be admitted at one only little hole, and a paper or glass put upon it, the sun shining, will represent, on the opposite wall, all such objects as are illuminated by his rayes? With concave and cylinder glasses, we may reflect any shape of men, divels, anticks, (as magicians most part do, to gull a silly spectatour in a dark room) we will our selves, and that hanging in the ayr, when 'tis nothing but such an horrible image (as [c] Agrippa demonstrates) placed in another room. Roger Bacon of old is said to have represented his own image walking in the ayr by this art, though no such thing appear in his perspectives. But, most part, it is in the brain that deceives them; although I may

[a] Seneca. Quod metuunt nimis, nunquam amoveri posse nec tolli putant. [b] Sanguis upupæ cum melle compositus et centaureâ, &c. Albertus. [c] Lib. 1. occult. philos. Imperiti homines dæmonum et umbrarum imagines videre se putant, quum nihil sint aliud, quam simulacra animæ expertia.

not denye, but that oftentimes the divel deludes them, takes his opportunity to suggest, and represent vain objects to melancholy men, and such as are ill affected.' To these you may add the knavish impostures of juglers, exorcists, mass-priests, and mountebanks, of whom Roger Bacon speaks, &c. *de miraculis naturæ et artis, cap.* 1 [a] 'They can counterfeit the voyces of all birds and bruit beasts almost, all tones and tunes of men, and speak within their throats, as if they spoke afar off, that they make their auditors beleeve they hear spirits, and are thence much astonished and affrighted with it. Besides, those artificial devices to over-hear their confessions, like that whispering place of Glocester with us, or like the Dukes place at Mantua in Italy, where the sound is reverberated by a concave wall; a reason of which Blancanus in his Echometria gives, and mathematically demonstrates.

So that the hearing is as frequently deluded as the sight, from the same causes almost, as he that hears bells, will make them sound what he list. *As the fool thinketh, so the bell clinketh.* Theophilus (in Galen) thought he heard musick, from vapours which made his ears sound, &c. Some are deceived by echoes, some by roring of waters, or concaves and reverberation of ayr in the ground, hollow places and walls. [b] At Cadurcum in Aquitany, words and sentences are repeated by a strange echo to the full, or whatsoever you shall play upon a musical instrument, more distinctly and louder, than they are spoken at first. Some echoes repeat a thing spoken seaven times, as at Olympus in Macedonia (as Pliny relates, *lib.* 36. *cap.* 15), some twelve times, as at Charenton, a village near Paris in France. At Delphos in Greece heretofore was a miraculous echo, and so in many other places. Cardan *(subtil. l.* 18) hath wonderful stories of such as have been deluded by these echoes. Blancanus the Jesuite (in his Echometria) hath variety of examples, and gives his reader full satisfaction of all such sounds, by way of demonstration. 'At Barrey, an isle in the Severn mouth, they seem to hear a smiths forge: so at Lipara, and those sulphureous isles, and many such like which Olaus speaks of in the continent of Scandia, and those northern countreys. Cardan *(de rerum var. l.* 15. *c.* 84) mentioneth a woman, that still supposed she heard the divel call her, and speaking to her, (she was a painters wife in Millan)

[a] Pythonissæ vocum varietatem in ventre et gutture fingentes, formant voces humanas a longe vel prope, prout volunt, ac si spiritus cum homine loquentur: et sonos brutorum fingunt, &c. [b] Tam clare et articulate audies repetitam, ut perfectior sit Echo quam ipse dixeris. [c] Blowing of bellowes, and knocking of hammers, if they apply their ear to the cliff.

and many such illusions and voyces, which proceed most part from a corrupt imagination.

Whence it comes to pass, that they prophesie, speak severall languages, talk of astronomy, and other unknown sciences to them, (of which they have ever been ignorant) [a] I have in briefe touched: only this I will here add, that Arculanus, Bodine, *(lib. 3. cap. 6. dæmon.)* and some others, [b] hold as a manifest token that such persons are possessed with the divel, (so doth [c] Hercules de Saxoniâ, and Aponensis) and fit only to be cured by a priest. But [d] Guianerius, [e] Montaltus, Pomponatius of Padua, and Lemnius *(lib. 2. cap. 2)*, referr it wholly to the ill-disposition of the [f] humour, and that out of the authority of Aristotle, *prob.* 30. 1, because such symptomes are cured by purging; and as, by the striking of a flint, fire is inforced, so, by the vehement motions of spirits, they do *elicere voces inauditas*, compel strange speeches to be spoken. Another argument he had from Plato's *reminiscentia*, which is, all out, as likely as that which [g] Marsilius Ficinus speaks of his friend Pierleonus; by a divine kinde of infusion, he understood the secrets of nature, and tenents of Grecian and barbarian philosophers, before ever he heard of, saw, or read their workes: but in this I should rather hold, with Avicenna and is associates, that such symptomes proceed from evil spirits, which take all opportunities of humours decayed, or otherwise, to pervert the soule of man; and besides, the humour it self is *balneum diaboli*, the divels bath, and (as Agrippa proves) doth intice him to seise upon them.

SECT. IV. MEMB. I.

Prognosticks of Melancholy.

PROGNOSTICKS, or signs of things to come, are either good or bad. If this malady be not hereditary, and taken at the beginning, there is good hope of cure; *recens curationem non habet difficilem*, saith Avicenna *(l. 3. Fen. 1. Tract. 4. c. 18)*. That which is with laughter, of all others, is most secure, gentle, and remiss (Hercules de Saxoniâ). [h] *If that evacuation of hæmrods, or* varices *which they call the water between the*

[a] Memb. 1. Subs. 3. of this partition, cap. 16. in 9. Rhasis. [b] Signa dæmonis nulla sunt, nisi quod loquantur ea quæ ante nesciebant, ut Teutonicum aut aliud idioma, &c. [c] Cap. 12. tract. de mel. [d] Tract. 15. c. 4. [e] Cap. 9. [f] Mira vis concitat humores, ardorq; e vehemens mentem exagitat, quum, &c. [g] Præfat. Jamblici mysteriis. [h] Si melancholicis hæmorrhoides supervenerint, varices, vel (ut quibusdam placet) æqua inter cutem, solvitur malum.

skin, shall happen to a melancholy man, his miserie is ended (Hippocrates *Aphor.* 6. 11). Galen *(l. 6. de morbis vulgar. com. 8)* confirms the same; and to this aphorisme of Hippocrates all the Arabians, new and old Latins, subscribe (Montaltus, *c.* 25. Hercules de Saxoniâ, Mercurialis, Vittorius, Faventinus, &c.) Sekenkius *l.* 1. *observat. med. c. de Maniâ)* illustrates this aphorisme, with an example of one Daniel Federer a coppersmith, that was long melancholy, and in the end mad about the twenty-seaventh year of his age: these *varices* or water began to arise in his thighs; and he was freed from his madness. Marius the Roman was so cured, some say, though with great pain. Sekenkius hath some other instances of women that have been helped by flowing of their moneths, which before were stopped. That the opening of the hæmrods will do as much for men, all physitians joyntly signifie, so they be voluntary, some say, and not by compulsion. All melancholy men are better after a quartane. [a]Jobertus saith, scarce any man hath that ague twice. But, whether it free him from this malady, 'tis a question; for many physitians ascribe all along agues for especial causes, and a quartane ague amongst the rest. [b]Rhasis, *(cont. lib.* 1. *tract.* 9.*) When melancholy gets out at the superficies of the skin, or settles, breaking out in scabs, leprosie, morphew, or is purged by stools, or by the urine, or that the spleen is enlarged, and those* varices *appear, the disease is dissolved.* Guianerius *(cap.* 5. *tract.* 15*)* adds dropsie, jaundise, dysentery, leprosie, as good signs, to these scabs, morphews, and breaking out, and proves it, out of the sixth of Hippocrates Aphorismes.

Evil prognosticks, on the other part. *Inveterata melancholia incurabilis;* if it be inveterate, it is [c]incurable (a common axiome), *aut difficulter curabilis,* (as they say that make the best) hardly cured. This Galen witnesseth *(l.* 3. *de loc. affect. cap.* 6*)*: [d]*be it in whom it will, or from what cause soever, it is ever long, wayward, tedious, and hard to be cured, if once it be habituated.* As Lucian said of the gowt, she was [e]*the queen of the diseases, and inexorable,* may we say of melancholy. Yet Paracelsus will have all diseases whatsoever curable, and laughs at them which think otherwise, as T. Erastus *(part.* 3*)* objects to him; although, in another place, hereditary diseases he accounts incurable, and by no art to be [f]removed.

[a] Cap. 10. de quartanâ. [b] Cum sanguis exit per superficiem, et residet melancholia per scabiem, morpheam nigram, vel expurgatur per inferiores partes, vel urinam, &c. non erit, &c. splen magnificatur, et varices apparent. [c] Quia jam conversa in naturam. [d] In quocunque sit, a quâcunque causâ, hypocon. præsertim, semper est longa, morosa, nec facile curari potest. [e] Regina morborum et inexorabilis. [f] Omne delirium, quod oritur a paucitate cerebri, incurabile. Hildesheim. spicil. de maniâ.

Hildesheim *(spicil. 2. de mel.)* holds it less dangerous, if only [a]*imagination be hurt, and not reason:* [b]*the gentlest is from blood, worse from choler adust, but the worst of all from melancholy putrified.* [c]Bruel esteems hypochondriacal least dangerous, and the other two species (opposite to Galen) hardest to be cured. [d]The cure is hard in man, but much more difficult in women. And both men and women must take notice of that saying of Montanus *(pro Abbate Italo)*: [e]*this malady doth commonly accompany them to their grave: physitians may ease, and it may lye hid for a time; but they cannot quite cure it, but it will return again more violent and sharp than at first, and that upon every small occasion or errour:* as in Mercurie's weather-beaten statue, that was once all over gilt, the open parts were clean, yet there was *in fimbriis aurum*, in the chinks a remnant of gold—there will be some reliques of melancholy left in the purest bodies (if once tainted), not so easily to be rooted out. [f]Oftentimes it degenerates into epilepsie, apoplexie, convulsions, and blindness, (by the authority of Hippocrates and Galen) [g]all averr, if once it possess the ventricles of the brain—Frambesarius, and Sallust Salvianus adds, if it get into the optick nerves, blindness. Mercurialis *(consil. 20)* had a woman to his patient, that from melancholy became epileptick and blind. [h]If it come from a cold cause, or so continue cold, or increase, epilepsie, convulsions follow, and blindness; or else, in the end, they are moped, sottish, and, in all their actions, speeches, gestures, ridiculous. [i]If it come from an hot cause, they are more furious, and boisterous, and in conclusion mad. *Calescentem melancholiam sæpius sequitur mania.* [k]If it heat and increase, that is the common event: [l]*per circuitus, aut semper, insanit*; he is mad by fits, or altogether: for (as [m]Sennertus contends out of Crato) there is *seminarium ignis* in this humour, the very seeds of fire. If it come from melancholy natural adust, and in excess, they are often dæmoniacal (Montanus).

[n]Seldome this malady procures death, except (which is the greatest, most grievous calamity, and the miserie of all miseries)

[a] Si sola imaginatio lædatur, et non ratio. [b] Mala a sanguine fervente, deterior a bile assatâ. pessima ab atrâ bile putrefactâ. [c] Difficilior cura ejus quæ fit vitio corporis totius et cerebri. [d] Difficilis curatu in viris, multo difficilior in fœminis. [e] Ad interitum plerumque homines comitatur: licet medici levent plerumque, tamen non tollunt unquam, sed residet acerbior quam ante, minimâ occasione, aut errore. [f] Periculum est, ne degeneret in epilepsiam, apoplexiam, convulsionem, cæcitatem. [g] Montalt. c. 25. Laurentius. Nic. Piso. [h] Her. de Saxoniâ, Aristotle. Capivaccius. [i] Favent. Humor frigidus sola delirii causa, furoris vero humor calidus. [k] Heurinus calls madness sobolem melancholiæ. [l] Alexander, l. 1. c. 18. [m] Lib. 1. part. 2. c. 11. [n] Montalt. c. 15. Raro mors aut nunquam, nisi sibi ipsis inferant.

they make away themselves; which is a frequent thing, and familiar amongst them. 'Tis [a] Hippocrates observation, Galen's sentence, *(etsi mortem timent, tamen plerumque sibi ipsis mortem consciscunt, l. 3. de locis affect. cap. 7)* the doom of all physitians. 'Tis Rabbi Moses aphorisme, the prognosticon of Avicenna, Rhasis, Aëtius, Gordonius, Valescus, Altomarus, Sallust Salvianus, Capivaccius, Mercatus, Hercules de Saxoniâ, Piso, Bruel, Fuchsius, all, &c.

> [b] Et sæpe usque adeo, mortis formidine, vitæ
> Percipit infelix odium, lucisque videndæ,
> Ut sibi cônsciscat mœrenti pectore letum.
>
> And so far forth deaths terrour doth affright,
> He makes away himself, and hates the light:
> To make an end of feare and griefe of heart,
> He voluntary dyes, to ease his smart.

In such sort doth the torture and extremity of his miserie torment him, that he can take no pleasure in his life, but is in a manner inforced to offer violence unto himself, to be freed from his present insufferable pains. So some (saith [c] Fracastorius) *in fury, but most in despair, sorrow, feare, and out of the anguish and vexation of their soules, offer violence to themselves; for their life is unhappy and miserable. They can take no rest in the night, nor sleep: or, if they do slumber, fearful dreames astonish them.* In the day-time, they are affrighted still by some terrible object, and torn in peeces with suspition, feare, sorrow, discontents, cares, shame, anguish, &c. as so many wild horses, that they cannot be quiet an hour, a minute of time, but, even against their wills, they are intent, and still thinking of it; they cannot forget it; it grinds their soules day and night; they are perpetually tormented, a burden to themselves, as Job was; they can neither eat, drink, or sleep. Psal. 107. 18. *Their soule abhorreth all meat, and they are brought to deaths door,* [d] *being bound in miserie and iron:* [e] they curse their stars (with Job), [f] *and day of their birth, and wish for death* (for, as Pineda and most interpreters hold, Job was even melancholy to despair, and almost [g] madness it self): they murmur many times against the world, friends, allies, all mankind, even against God himself in the bitterness of their passion: [h] *vivere nolunt, mori nesciunt*; live they will not, dye they cannot. And, in

[a] Lib. de Insan. Fabio Calvo Interprete. Nonnulli violentas manus sibi inferunt. [b] Lucret. l. 3. [c] Lib. 2. de Intell. Sæpe mortem sibi consciscunt ob timorem et tristitiam, tædio vitæ affecti ob furorem et desperationem. Est enim infera, &c. Ergo sic perpetuo afflictati vitam oderunt, se præcipitant, his malis carituri, aut interficiunt se, aut tale quid committunt. [d] Psal. 107. 10. [e] Job. 3. 3. [f] Job. 6. 9. [g] Vi doloris et tristitiæ ad insaniam pene redactus. [h] Seneca.

the midst of these squalid, ugly, and such irksome dayes, they seek at last (finding no comfort, [a]no remedy in this wretched life) to be eased of all by death. *Omnia appetunt bonum:* all creatures seek the best, and for their good, as they hope, *sub specie*, in shew at least, *vel quia mori pulchrum putant*, (saith [b]Hippocrates) *vel quia putant inde se majoribus malis liberari*, to be freed as they wish. Though, many times, as Æsop's fishes, they leap from the frying-pan into the fire it self, yet they hope to be eased by this meanes; and therefore, (saith Felix [c]Platerus) *after many tedious dayes, at last, either by drowning, hanging, or some such fearful end*, they precipitate or make away themselves: *many lamentable examples are dayly seen amongst us: alius ante fores se laqueo suspendit*, (as Seneca notes) *alius se præcipitavit a tecto, ne dominum stomachantem audiret; alius, ne reduceretur a fugâ, ferrum adegit in viscera:* so many causes there are

——His amor exitio est, furor his——

love, griefe, anger, madness; and shame, &c. 'Tis a common calamity, [d]a fatal end to this disease: they are condemned to a violent death, by a jury of physitians, furiously disposed, carryed headlong by their tyrannizing wills, inforced by miseries; and there remains no more to such persons, if that heavenly physitian, by his assisting grace and mercy alone, do not prevent, (for no humane perswasion or art can help) but to be their own butchers, and execute themselves. Socrates his *cicuta*, Lucretia's dagger, Timon's halter are yet to be had; Cato's knife, and Nero's sword, are left behind them, as so many fatal engins, bequeathed to posterity, and will be used, to the worlds end, by such distressed soules: so intolerable, unsufferable, grievous and violent is their pain, [e]so unspeakable, and continuate. One day of griefe is an hundred yeares, as Cardan observes: 'tis *carnificina hominum, angor animi*, as well saith Aretæus, a plague of the soule, the cramp and convulsion of the soule, an epitome of hell; and, if there be an hell upon earth, it is to be found in a melancholy man's heart:

For that deep torture may be call'd an hell,
When more is felt, than one hath power to tell.

Yea, that which scoffing Lucian said of the gowt in jest, I may truly affirm of melancholy in earnest.

[a] In salutis suæ desperatione proponunt sibi mortis desiderium. Oct. Horat. l. 2. c. 5. [b] Lib. de insaniâ. Sic sic juvat ire per umbras. [c] Cap. 3. de mentis alienat. Mœsti degunt, dum tandem mortem, quam timent, suspendio aut submersione, aut aliquâ aliâ vi, ut multa tristia exempla vidimus. [d] Arculanus, in 9. Rhasis c. 16. Cavendum, ne ex alto se præcipitent, aut alias lædant. [e] O omnium opinionibus incogitabile malum! Lucian. Mortesque, mille, mille, dum vivit, neces, gerit, peritque. Heinsius, Austriaco.

O triste nomen! O diis odibile,
[a]Melancholia lacrymosa, Cocyti filia!
Tu Tartari specubus opacis edita
Erinnys, utero quam Megæra suo tulit,
Et ab uberibus aluit, cuique parvulæ
Amarulentum in os lac Alecto dedit.
Omnes abominabilem te dæmones
Produxere in lucem, exitio mortalium.

Et paullo post—

Non Jupiter fert tale telum fulminis,
Non ulla sic procella sævit æquoris,
Non impetuosi tanta vis est turbinis.
An asperos sustineo morsus Cerberi?
Num virus Echidnæ membra mea depascitur?
Aut tunica sanie tincta Nessi sanguinis?
Illacrymabile et immedicabile malum hoc.

O sad and odious name! a name so fell,
Is this of melancholy, brat of hell.
There born in hellish darkness doth it dwell.
The Furies brought it up, Megæra's teat,
Alecto gave it bitter milk to eat.
And all conspir'd a bane to mortal men,
To bring this divel out of that black den.

Jupiter's thunderbolt, nor storm at sea,
Nor whirl-winde, doth our hearts so much dismay.
What? am I bit by that fierce Cerberus?
Or stung by [b]serpents so pestiferous?
Or put on shirt that's dipt in Nessus blood?
My pain's past cure; physick can do no good.

No torture of body like unto it;

——————Siculi non invenere tyranni
Majus tormentum;

no strappados, hot irons, Phalaris bulls,

[c]——Nec ira deûm tantum, nec tela, nec hostis,
Quantum sola noces animis illapsa.

Jove's wrath, nor divels, can
Do so much harm to th' soule of man.

All feares, griefes, suspitions, discontents, imbonities, insuavities, are swallowed up and drowned in this Euripus, this Irish sea, this ocean of miserie, as so many small brookes; 'tis *coagulum omnium ærumnarum*, which [d]Ammianus applyed to his distressed Palladius. I say of our melancholy man, he is the cream of humane adversity, the [e]quintessence, and upshot;

[a] Regina morborum, cui famulantur omnes et obediunt. Cardan. [b] Eheu! quis intus scorpio, &c. Seneca, Act. 4. Herc. Œt. [c] Silius Italicus. [d] Lib. 29. [e] Hic omnis imbonitas et insuavitas consistit, ut Tertulliani verbis utar, orat. ad martyr.

all other diseases whatsoever are but flea-bitings, to melancholy in extent: 'tis the pitch of them all,

> [a]Hospitium est calamitatis. Quid verbis opus est?
> Quamcunque malam rem quæris, illic reperies:

> What need more words? 'tis calamities inn,
> Where seek for any mischiefe, 'tis within;

and a melancholy man is that true Prometheus, which is bound to Caucasus; the true Tityus, whose bowels are still by a vulture devoured (as poets faign); for so doth [b]Lilius Giraldus interpret it of anxieties, and those griping cares; and so ought it to be understood. In all other maladies, we seek for help: if a leg or an arm ake, through any distemperature or wound, or that we have an ordinary disease, above all things whatsoever we desire help and health, a present recovery, if by any meanes possible it may be procured: we will freely part with all our other fortunes, substance, endure any miserie, drink bitter potions, swallow those distastful pills, suffer our joynts to be seared, to be cut off, any thing for future health; so sweet, so dear, so precious above all things in this world is life: 'tis that we chiefly desire, long and happy dayes; (*[c]multos da, Jupiter, annos!*) increase of yeares all men wish; but, to a melancholy man, nothing so tedious, nothing so odious; that which they so carefully seek to preserve, [d]he abhorrs, he alone. So intolerable are his pains, some make a question, *graviores morbi corporis an animi*, whether the diseases of the body or minde be more grievous: but there is no comparison, no doubt to be made of it; *multo enim sævior longeque est atrocior animi quam corporis cruciatus* (Lem. *l.* 1. *c.* 12): the diseases of the minde are far more grievous.—*Totum hic pro vulnere corpus*; body and soule is misaffected here, but the soule especially. So Cardan testifies (*de rerum var. lib.* 8. 40): [e]Maximus Tyrius a Platonist, and Plutarch, have made just volumes to prove it. [f]*Dies adimit ægritudinem hominibus*; in other diseases there is some hope likely; but these unhappy men are born to miserie, past all hope of recovery, incurably sick; the longer they live, the worse they are; and death alone must ease them.

Another doubt is made by some philosophers, whether it be lawful for a man, in such extremity of pain and griefe, to make away himself, and how those men that so do are to be censured. The Platonists approve of it, that it is lawful in such cases, and upon a necessity. Plotinus (*l. de beatitud. c.* 7), and Socrates himself defends it, (in Plato's Phædon): *if any*

[a] Plautus. [b] Vit. Herculis. [c] Persius. [d] Quid est miserius in vitâ, quam velle mori? Seneca. [e] Tom. 2. Libello, an graviores passiones, &c. [f] Ter.

man labour of an incurable disease, he may dispatch himself, if it be to his good. Epicurus and his followers, the Cynicks, and Stoicks, in general affirm it, Epictetus and [a]Seneca amongst the rest; *quamcunque veram esse viam ad libertatem;* any way is allowable, that leads to liberty; [b]*let us give God thanks, that no man is compelled to live against his will:* [c]*quid ad hominem claustra, carcer, custodia? liberum ostium habet;* death is alwayes ready and at hand. *Vides illum præcipitem locum, illud flumen?* dost thou see that steep place, that river, that pit, that tree? there is liberty at hand; *effugia servitutis et doloris sunt,* as that Laconian lad cast himself headlong, *(non serviam, aiebat puer)* to be freed of his miserie. Every vein in thy body, if these be *nimis operosi exitus,* will set thee free: *quid tua refert, finem facias an accipias?* there's no necessity for a man to live in miserie. *Malum est necessitati vivere; sed in necessitate vivere, necessitas nulla est. Ignavus, qui sine caussâ moritur; et stultus, qui cum dolore vivit (Idem, epi. 58).* Wherefore hath our mother the earth brought out poysons (saith [d]Pliny) in so great a quantity, but that men in distress might make away themselves? which kings of old had ever in a readiness, *ad incerta fortunæ venenum sub custode promtum* (Livy writes), and executioners alwayes at hand. Speusippus, being sick, was met by Diogenes; and, carryed on his slaves shoulders, he made his moan to the philosopher: but, I pitty thee not, quoth Diogenes, *qui, cum talis sis, vivere sustines:* thou maist be freed when thou wilt,—meaning by death. [e]Seneca therefore commends Cato, Dido, and Lucretia, for their generous courage in so doing, and others that voluntarily dye, to avoid a greater mischiefe, to free themselves from miserie, to save their honour, or vindicate their good name, as Cleopatra did, as Sophonisba (Syphax wife) did, Hannibal did, as Junius Brutus, as Vibius Virius, and those Campanian senatours in Livy *(Dec. 3. lib. 6)*, to escape the Roman tyranny, that poysoned themselves. Themistocles drank bulls blood, rather than he would fight against his countrey; and Demosthenes chose rather to drink poyson, Publius *Crassi filius*, Censorius, and Planeus, those heroical Romans, to make away themselves, than to fall into their enemies hands. How many myriades besides in all ages might I remember,

> ——————— qui sibi letum
> Insontes peperere manu, &c.

[f]Razis, in the Maccabees, is magnified for it, Sampson's death approved. So did Saul and Jonas sin; and many wor-

[a]Patet exitus; si pugnare non vultis, licet fugere: quis vos tenet invitos? De provid. cap. 8. [b]Agamus Deo gratias, quod nemo invitus in vita teneri potest. [c]Epist. 26. Senec. et de ira, 2. cap. 15. et Epist. 70. et 12. [d]Lib. 2. cap. 88. Terra mater nostri misera. [e]Epist. 24. 71. 82. [f]2 Mac. 14. 42.

thy men and women, *quorum memoria celebratur in ecclesiâ*, saith [a] Leminchus, for killing themselves to save their chastity and honour, when Rome was taken (as Austin instances, *l.* 1. *de Civit. Dei. cap.* 16.) Jerome vindicateth the same *(in Jonam.)* and Ambrose *(l.* 3. *de virginitate)* commendeth Pelagia for so doing. Eusebius *(lib.* 8. *cap.* 15*)* admires a Roman matron for the same fact, to save her self from the lust of Maxentius the tyrant. Adelhelmus, abbot of Malmesbury, calls them *beatas virgines, quæ sic*, &c. Titus Pomponius Atticus, that wise, discreet, renowned Roman senatour, Tullie's dear friend, when he had been long sick, as he supposed of an incurable disease, *vitamque produceret ad augendos dolores, sine spe salutis*, was resolved voluntarily by famine to dispatch himself, to be rid of his pain; and when as Agrippa and the rest of his weeping friends earnestly besought him, *osculantes obsecrarent, ne id, quod natura cogeret, ipse acceleraret*, not to offer violence to himself—*with a setled resolution he desired again they would approve of his good intent, and not seek to dehort him from it;* and so constantly dyed, *precesque eorum taciturnâ suâ obstinatione depressit.* Even so did Corellius Rufus, another grave senatour, (by the relation of Plinius Secundus, *epist. lib.* 1. *epist.* 12*)* famish himself to death; *pedibus correptus, cum incredibiles cruciatus et indignissima tormenta pateretur, a cibis omnino abstinuit:* neither he nor Hispulla his wife could divert him; but *destinatus mori obstinate magis*, &c. dye he would, and dye he did. So did Lycurgus, Aristotle, Zeno, Chrysippus, Empedocles, with myriades, &c. In wars, for a man to run rashly upon imminent danger, and present death, is accounted valour and magnanimity; [b] to be the cause of his own, and many a thousands ruine besides, to commit wilful murther in a manner, of himself and others, is a glorious thing; and he shall be crowned for it. The [c] Massagetæ in former times, [d] Barbiccians, and I know not what nations besides, did stifle their old men, after seaventy yeares, to free them from those grievances incident to that age. So did the inhabitants of the island of Choa; because their ayr was pure and good, and the people generally long lived, *antevertebant fatum suum, priusquam manci forent, aut imbecillitas accederet, papavere vel cicutâ;* with poppy or hemlock they prevented death. Sr. Thomas More, in his Utopia, commends voluntary death, if he be *sibi aut aliis molestus*, troublesome to himself or others: [e] *especially if to live be a*

[a] Vindicatio Apoc. lib. [b] As amongst Turkes and others. [c] Boemus, de moribus gent. [d] Ælian. lib. 4. cap. 1 Omnes 70 annum egressos interficiunt. [e] Lib. 2. Præsertim quam tormentum ei vita sit, bonâ spe fretus, acerbâ vitâ, velut a carcere, se eximat, vel ab aliis eximi suâ voluntate patiatur.

torment to him, let him free himself with his own hands from this tedious life, as from a prison, or suffer himself to be freed by others. [a] And 'tis the same tenent which Laërtius relates of Zeno, of old: *juste sapiens sibi mortem consciscit, si in acerbis doloribus versetur, membrorum mutilatione, aut morbis ægre curandis,* and which Plato *(9. de legibus)* approves, if old age, poverty, ignominy, &c. oppress; and which Fabius expresseth in effect *(Præfat. 7. Institut.) nemo nisi suâ culpâ, diu dolet.* It is an ordinary thing in China, (saith Mat. Riccius the Jesuite) [b] *if they be in despair of better fortunes, or tyred and tortured with miserie, to bereave themselves of life, and many times, to spite their enemies the more, to hang at their door.* Tacitus the historian, Plutarch the philosopher, much approve a voluntary departure, and Austin *(de civ. Dei, l. 1. c. 29)* defends a violent death, so that it be undertaken in a good cause: *nemo sic mortuus, qui non fuerat aliquando moriturus: quid autem interest, quo mortis genere vita ista finiatur, quando ille, cui finitur, iterum mori non cogitur? &c.* no man so voluntarily dyes, but, *volens nolens,* he must dye at last; and our life is subject to innumerable casualties: who knows when they may happen? *utrum satius est, unam perpeti moriendo, an omnes timere vivendo?* [c] rather suffer one than feare all. *Death is better than a bitter life (Ec. 30. 17):* [d] and a harder choyce to live in feare, than by once dyeing to be freed from all. Cleombrotus Ambraciotes perswaded I know not how many hundreds of his auditours, by a luculent oration he made of the miseries of this, and happiness of that other life, to precipitate themselves: and (having read Plato's divine tract *de animâ)* for examples sake, led the way first. That neat epigram of Callimachus will tell you as much:

> Jamque vale, Soli cum diceret Ambraciotes,
> In Stygios fertur desiluisse lacus,
> Morte nihil dignum passus: sed forte Platonis
> Divini eximium de nece legit opus.

[e] Calenus and his Indians hated of old to dye a natural death: the Circumcellians and Donatists, loathing life, compelled others to make them away;—with many such: [f] but these are

[a] Nam quis, amphoram exsiccans, fæcem exsorberet? (Seneca, epist 58.) quis in pœnas et risum viveret? Stulti est manere in vitâ cum sit miser. [b] Expedit. ad Sinas, l. 1. c. 9. Vel bonorum desperatione, vel malorum perpessione, fracti et fatigati, vel manus violentas sibi inferunt, vel, ut inimicis suis ægre faciant, &c. [c] So did Anthony, Galba, Vitellius, Otho, Aristotle himself, &c. Ajax in despair, Cleopatra to save her honour. [d] Incertius deligitur diu vivere in timore tot morborum, quam, semel moriendo, nullum deinceps formidare. [e] Curtius, l. 16. [f] Laqueus præcisus, cont. 1. l. 5. Quidam, naufragio facto, amissis tribus liberis et uxore, suspendit se; præcidit illi quidam ex prætereuntibus laqueum: a liberato reus fit maleficii. Seneca.

false and pagan positions, prophane stoical paradoxes, wicked examples: it boots not what heathen philosophers determine in this kinde: they are impious, abominable, and upon a wrong ground. *No evil is to be done, that good may come of it; reclamat Christus, reclamat scriptura;* God, and all good men are [a] against it. He that stabs another, can kill his body; but he that stabs himself, kills his own soule. [b] *Male meretur, qui dat mendico, quod edat; nam et illud quod dat, perit; et illi producit vitam ad miseriam:* he that gives a begger an almes (as that comicall poet said) doth ill, because he doth but prolong his miseries. But Lactantius *(l. 6. c. 7. de vero cultu)* calls it a detestable opinion, and fully confutes it *(lib. 3. de sap. cap. 18)*; and S[t]. Austin *(ep. 52. ad Macedonium, cap. 61. ad Dulcitium Tribunum)*: so doth Hierom, to Marcella of Blæsilla's death: *non recipio tales animas &c.* he calls such men *martyres stultæ philosophiæ:* so doth Cyprian *(de duplici martyrio)*: *si qui sic moriantur, aut infirmitas, aut ambitio, aut dementia, cogit eos:* 'tis meer madness so to do; [c] *furor est, ne moriare, mori.* To this effect writes Arist. 3. *Ethic.* Lipsius, *Manuduc. ad Stoïcam Philosophiam, lib. 3. dissertat. 23:* but it needs no confutation. This only let me add, that, in some cases, those [d] hard censures of such as offer violence to their own persons, or in some desperate fit to others, which sometimes they do by stabbing, slashing, &c. are to be mitigated, as in such as are mad, beside themselves for the time, or found to have been long melancholy, and that in extremity: they know not what they do, deprived of reason, judgement, all, [e] as a ship, that is void of a pilot, must needs impinge upon the next rock or sands, and suffer shipwrack. [f] P. Forestus hath a story of two melancholy brethren, that made away themselves, and for so fowl a fact, were accordingly censured to be infamously buryed, as in such cases they use, to terrifie others (as it did the Milesian virgins of old): but, upon farther examination of their miserie and madness, the censure was [g] revoked, and they were solemnly interred, as Saul was by David *(2 Sam. 2. 4.)* and Seneca well adviseth *irascere interfectori, sed miserere interfecti;* be justly offended with

[a] See Lipsius, Manuduc. ad Stoïcam philosophiam, lib. 3. dissert. 22. D. King's 14. Lect. on Jonas. D. Abbot's 6. Lect. on the same prophet. [b] Plautus. [c] Martial. [d] As to be buried out of Christian burial, with a stake. Idem Plato (9. de legibus) vult separatim sepeliri, qui sibi ipsis mortem consciscunt, &c. lose their goods, &c. [e] Navis, destituta nautelo, in terribilem aliquem scopulum impingit. [f] Observat. [g] Seneca, tract. 1. l. 8. c. 4. Lex, homicida insepultus abjiciatur: contradicitur, eo quod afferre sibi manus coactus sit assiduis malis; summam infelicitatem suam in hoc removit, quod existimabat licere misero mori.